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The Living Church

VOL. XLIII. MILWAUKEE, WISCONSIN.—OCTOBER 8, 1910. NO. 23

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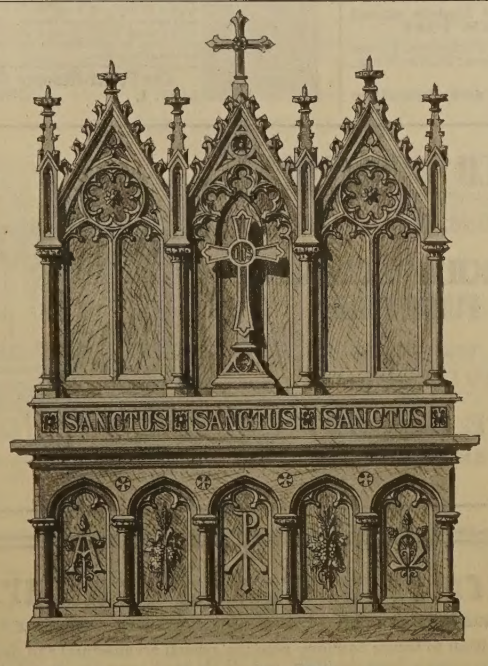

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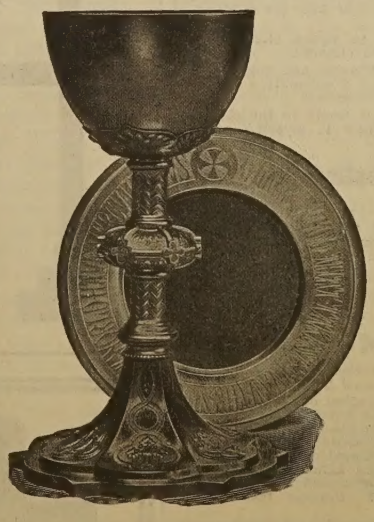

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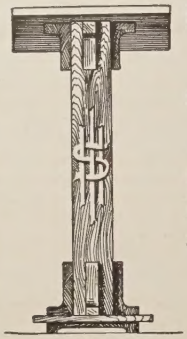

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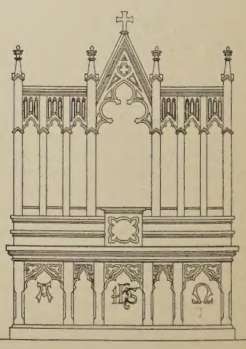

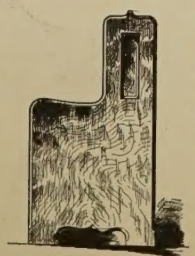

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PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS 771
Wherein Is Excess—Social Service and the General Convention—Death of the Rev. Dr. Arthur W. Little—The Los Angeles Catastrophe—The Brotherhood Memorial to Mr. Houghteling.
ANSWERS TO CORRESPONDENTS 773
BLUE MONDAY MUSINGS. Presbyter Ignotus 773
LATE ENGLISH NEWS. London Letter. John G. Hall 774
THE BROTHERHOOD CONVENTION 775
MEMORIAL TO THE REV. DR. W. A. MUHLENBERG. New York Letter 779
AN OLD CANADIAN PARISH. Rev. F. A. Ransom 779
SAD DEATH OF REV. DR. A. W. LITTLE. Chicago Letter. Renmus . 780
DEPARTMENT OF SOCIAL WELFARE. Clinton Rogers Woodruff, Editor 781
CORRESPONDENCE: 782
Plan Suggested to Raise the Clergy Pension Fund (Rev. A. A. Abbott)—The Roman Challenge (Rev. C. P. A. Burnett, Rev. Thomas J. Bensley)—The Change of Name (William T. Magruder)—Metaphors Interpreted (Rev. Arthur Gorter)—Greek Uniates (Rev. R. W. Nickel).
LITERARY 784
GENERAL CONVENTION: 785
Membership in General Convention. [Illustrated]—Sunday Appointments in Cincinnati—Weekday Kalendar—Pre-Convention Conference Held.
"HE SAT BY THE SEA." Marie J. Bois 789
THE BELOVED PHYSICIAN. I. E. C. 790
THE OLD BLUE'S RIVALS. Mary L. Burdick 790
MY JUNGFRAU. May Richardson Berry 791
A SEARCHING QUESTION. Kate Woodward Noble 791
PERSONAL MENTION, ETC. 792
THE CHURCH AT WORK. [Illustrated] 794

CONFESSION is human; but absolution is indeed a superhuman thing. The priests to whom, as officers of the Church, Jesus Christ has entrusted the absolving power, exercise it as no possession of their own, but ministerially, for Him. They are His ambassadors, offering reconciliation on no terms but His, but, on His terms, confidently offering it.—*Rev. Arthur J. Mason.*

WHEREIN IS EXCESS.

FOR THE TWENTIETH SUNDAY AFTER TRINITY.

IT is perhaps, more difficult for some people to obey the command in to-day's Epistle, "Be not drunk with wine, wherein is *excess*," than to observe an absolute rule of total abstinence.

Those who favor a free use of wine and other stimulants when not required physically, are wont to quote St. Paul's advice to St. Timothy to drink wine for his oft infirmities; but they forget to quote many other passages from the Scriptures. It was for his "infirmities" that he was advised to take it, not for self indulgence, or convivial and social reasons.

In Galatians St. Paul mentions among the sins of the flesh, drunkenness, adding, "They who do such things shall not inherit the kingdom of God."

It is a fact that many, and among them Church people, think too lightly of exceeding the bounds of temperance; and, alas that it should be so, intemperance is not unknown even among women who are social leaders in our large cities. Soloman was a very wise man, and he says, "Be not among wine bibbers, for the drunkard and glutton shall come to poverty." After describing the appearance of an intemperate man he says that such are those "that tarry long at the wine; they that go to seek mixed wine." "Look not upon the wine when it is red, when it giveth his color in the cup. . . At the last it biteth like a serpent and stingeth like an adder."

The fact that our Blessed Lord's first miracle was the turning of water into wine, shows us that wine is one of His gifts to mankind; yet like so many other blessings, if abused it becomes our ruin. What a wonderful help to gaining self-control it would be if men always stopped short of what they can safely take; but for some, total abstinence is the only wise course.

In the collect for to-day we pray that being ready both in body and soul we may cheerfully accomplish the things which God commands. If our bodies belong to His service, why should we render them unfit to do His bidding? At the altar "we present ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice." Is not that often forgotten?

Frequently there are banquets which Church people attend at which wines and champagne flow freely. These are occasions upon which the greatest danger of excess is likely to arise. Does drinking to excess, even though one stops short of actual drunkenness, fit the body to appear before the altar on Sunday morning, in the still, early hour, to see and hear the priest consecrate the fruit of the vine, making it the Blood of Christ, that it may become our precious drink? Who would dare present himself to drink of that Cup, who had himself been a partaker of wine the night before until he had become excited and talkative beyond bounds? Soon the desire to come and drink the Heavenly Wine will leave him, and drinking the cup of fools, he will go down to the gates of eternal death, unless he turn and repent.

There are outwardly respectable Churchmen who do not exercise self control in the matter of wine drinking, and who by their example injure others, and are themselves daily deteriorating. Wilful intemperance and devout aspirations do not go together.

Who should be the leaders in bringing about a reform? Surely they of the priesthood, who are appointed by God to set so holy and pure an example that the laity will be won to high and holy living, and learning to curb the desires of the flesh, will attain to free communion with the Sacred Heart of the Blessed Jesus.

C. F. L.

"IT MATTERS not how they may look to us, all the trials which heaven sends are blessings."—*Selected.*

SOCIAL SERVICE AND THE GENERAL CONVENTION.

WHAT shall be the Church's attitude toward her function in society is a question with which General Convention will have to deal. At present and for some years past there has been a standing Commission on the Relations of Capital and Labor, but its achievements to date, while interesting, have not been highly important. They have consisted of triennial reports on certain phases of the question. As brief essays these reports have usually been admirable. They have been sympathetic in spirit, but not especially noteworthy in their statement of facts or in the suggestion of remedies. The rapid increase in diocesan Social Welfare committees and commissions is due not to any activity of the general Commission, but rather to local interest and to the influence of such organizations as the Christian Social Union.

With upwards of twenty such diocesan organizations, however, and the very general interest being manifested through the Church in the United States, the time has come for their official recognition and coördination. Just how this can best be accomplished is a matter for discussion. There might be appointed a standing Commission to be composed of five Bishops, five clergy, and five laymen, whose duty it shall be to have regard to the social function of the Church, to study it, to report upon it, and above all, to bring the various diocesan agencies into closer affiliation. Already extra-canonical steps to secure this end have been taken. The Trenton meeting of the Christian Social Union was one of these. It brought together representatives of the eastern committees and there were reports from those which were not represented by individual delegates. This conference, which was a most fruitful one, as readers of THE LIVING CHURCH will recall from our news reports, suggested that a further conference of the diocesan commissioners and committeemen should be held in connection with General Convention. The Church's standing Commission on the Relation of Capital and Labor, acting in accordance with the suggestions and directions of the Richmond Convention, as well as with this overture, has formally called, as we have already reported, a conference to be held in Cincinnati on October 20th. It has designated a special committee consisting of the Rev. Samuel Tyler, of the Church of the Advent, Cincinnati, Clinton Rogers Woodruff of Philadelphia, chairman of the Pennsylvania Commission, and the Rev. Dr. P. C. Wolcott, chairman of the Chicago Commission, to arrange for the details of the conference and a programme for an evening mass meeting. The design of the conference will be to suggest ways and means for prosecuting effective research work and for coördinating the Church and its specially devised agencies with the present day movement for social welfare. If possible General Convention should provide for a commission (and we use the word "commission" rather than committee, so that its membership may be made up of those who are interested and specially qualified, irrespective of whether they are members of General Convention), which would do such work as is now attempted by the Christian Social Union, the Church Association for the Advancement of the Interests of Labor, etc., and which will sustain the general relation to the social work of the Church which the Presbyterian commission sustains to its constituents. Some of those functions are well stated by the Christian Social Union in the following terms:

> First: To claim for the Christian Law the ultimate authority to rule social practice.
>
> Second: To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time.
>
> Third: To present Christ in practical life as the living Master and King, the enemy of wrong and selfishness, the power of righteousness and love.

BUT WHERE the limitation of Church work in the sphere of the social order has come in has been in confining that work to fair words. We do not under-estimate the value of careful thinking when we say that something else than the presentation of irreproachable reports to General Convention is necessary, if the Church is really to do her duty toward society. The parables of the Kingdom continually present the function of the Church as exuding an influence in society at large. The little leaven must leaven the whole lump. The grain of mustard seed must grow until the tree can give shelter to all the birds of the air.

We have already directed attention to the new work which the diocese of Milwaukee has laid upon its Social Service Commission. That commission is empowered to examine bills that may be pending in the legislature and to act on behalf of the Church corporately in commending or opposing legislation in which moral principles or the general welfare of society may be at stake. We believe the experiment to be made by that diocese will be watched with great interest in other dioceses, and we shall be surprised if it be not attempted elsewhere. Only in that way can the moral sentiment of the commonwealth be adequately brought to bear upon legislators.

To what extent this precedent may be followed by a general commission, appointed, as we have indicated, on rather broader lines than those of the present commission on capital and labor, is not immediately apparent. Nowhere is the presentation of the moral side of any issue more thoroughly required than before committees of congress. As Mr. Roosevelt has pointed out in the *Outlook*, the chief defects of the present tariff law result from the fact that it was framed in a totally impossible manner for securing really satisfactory results. The House committee on ways and means listened for weeks at a time to representatives of manufacturers, while nobody represented the enlightened interests of the people. It is not strange that a tariff for the good of manufacturers rather than for the good of the people seems to have resulted. To some extent the Tariff Commission will in future remedy that defect; but this is only an example of the lack of some trustworthy body to present the moral side of any pending legislation, and to watch out for the highest interests of the whole people.

It cannot be expected that such a Commission as would be appointed by General Convention would be able to perform such service before Congress. But if really efficient work is to be done we believe it may be necessary for the Commission to employ a competent person to devote his whole time to this work and to serve, in a manner, as a general missionary on behalf of social service. The chief difficulty to be encountered in establishing such a secretary is to provide him with an adequate salary and with a well equipped office force. Nevertheless we must realize that if the proposed commission is to do vital and really useful work it must have an efficient executive, who will devote his whole time and thought and energy to promoting the purposes of the commission, and people interested must pay the bill. It would seem incredible that there should be difficulty in raising the money.

Unless some such programme as is herein outlined is adopted by General Convention, the Church is likely to lose its leadership in social matters. The American Unitarian Association, at its recent annual meeting, declared that it is to-day universally conceded that a real and intimate relation exists between the Church (or Churches) and the work of philanthropy and social reform, and that in the growing complexity of modern life it is increasingly difficult to determine how the Church shall manifest a recognition of this relationship and act thereupon. This being the sentiment of that Association, the president was authorized to appoint a committee charged with the task of defining specifically the contribution which the churches, both individually and in their collective capacity, can and should make to the work of social progress and reform. Notwithstanding the great gulf which separates the Unitarian Association from General Convention, the reasons leading to the appointment of the Unitarian Commission on the Church and the Social Question are strong and persuasive and are as applicable to our own communion as to the Unitarian Association. The Methodists have a strong and vigorous organization, cordially and officially supported by their general Church organization. It is rapidly assuming a deserved leadership. The work of the Presbyterians is already widely and favorably known through the activities of its aggressive secretary, the Rev. Charles Stelzle. The Baptists have a social service commission that is doing good work. The same is true of the Congregationalists and the Universalists.

The Church must determine at Cincinnati whether it is to go forward through providing adequate and efficient machinery for the coördination and improvement of the social agencies of the Church, or whether it is to rest upon its past efforts and allow other religious bodies to pass it and to assume the leadership which is rightly ours. By all means have the commission as suggested, and authorize it to equip itself for effective work through the maintenance of a permanent secretary and a properly equipped office force. The Church should not depend upon voluntary organization for this work, but should bring herself abreast of the spirit of the times and bring her splendid re-

sources to the solution of social problems and to the concrete and definite working out of the letter and the spirit of the second commandment. In short, the Church has a great opportunity immediately before it. It was the pioneer in bringing intelligent, organized Christian sentiment to bear upon the solution of social problems. Its growing list of diocesan social welfare commissions is a recognition of the binding obligations resting upon the Church and its members to do their share in improving modern conditions and in fulfilling the second commandment.

Let us hope and pray that General Convention will seize the opportunity, and enable the Church, through its official machinery, to meet the great opportunity which lies immediately before it, to be of service to society as well as to its individual members.

THE grievous tragedy by which the Rev. Dr. Arthur Wilde Little has met death at his own hands is one that gives infinite sadness. That his mind had given way is not only the charitable but the inevitable conclusion from the facts, as the coroner's jury quickly perceived. Domestic anxieties had weighed heavily upon his mind and carried it beyond the breaking point. One prays for mercy upon his soul, confident that his last deed was not one that can be written against him.

Dr. Little's monumental work was his *Reasons for Being a Churchman,* which has probably been instrumental in bringing more men from sectarian bodies into the Church, as also of strengthening and informing more people within, than any other single force—not even excepting Bishop Kip's masterly volume, nor the very admirable *Presbyterian Minister Looking for the Church,* of the generation preceding. The first edition of Dr. Little's book appeared some twenty-five years ago, and it continues to be the standard work of the kind. He wrote other though less ambitious books afterward, but none that rivalled this in influence or in circulation.

May God blot out all that has been amiss in his life and in his death, and may the ocean of His love and pity submerge the soul that has so suddenly entered into His Presence!

THE shocking catastrophe in Los Angeles wherein many lives are lost, many men maimed, and much destruction of property has taken place, as a direct result of conflict between a daily paper and a labor union, is an act of rebellion against organized government. The local union disavows the act. Well and good; all of us will trust that they may make their disavowal good, and it is always improbable that such crimes are determined upon by votes of organizations of any sort. But the crime was committed, and it could only have been committed, by a deliberate conspiracy, of at least several days' standing. It can have been nothing else than a cold-blooded act of such a diabolical nature that only fiends can deliberately have planned and carried it out. Who were the fiends, and where are they now?

"Labor" politicians in California cities have done more to discredit the union labor system than honest men in the unions can undo in a generation. Los Angeles must hunt out these conspirators, find them, and punish them. And the labor unions owe it to themselves to leave no stone unturned to see that full justice is done.

THAT the Nashville Brotherhood should have been chiefly a memorial to Mr. Houghteling was quite proper, as also is their determination to make the memorial a permanent one. A fund is to be gathered, the income of which shall be used for the support of travelling secretaries, with the protection that if the Brotherhood shall cease to exist the fund shall revert to the Domestic and Foreign Missionary Society.

We earnestly bespeak for this fund the confidence of the Church. Mr. Houghteling's life and example must not be allowed to be lost to us. They have made their indelible impress upon the records of eternity, but his name must be perpetuated in such wise as to be a living force in coming years.

We trust the fund may be completed at an early date.

ANSWERS TO CORRESPONDENTS.

E. M. S.—(1) (2) *Memoirs of a Sister of St. Saviour's Priory* and *Old Soho Days* are separate books, published by Mowbray, London.—(3) We know of no magazines published by sisterhoods.—(4) The Sisterhood of the Resurrection is defunct.—(5) We are not at liberty to disclose the identity of "Presbyter Ignotus."

BLUE MONDAY MUSINGS.

WHAT a joy there is in discovery! I don't wonder that men abandon all other interests for the sake of opening new roads or traversing unvisited regions, as Peary did, or Abruzzi, and the rest of that goodly company of explorers. They counted hardship a little thing, the risk of life itself hardly worth thinking about, intoxicated as they were with the delights of knowing lands heretofore unknown.

Well, that same joy is tasted, even if in less heroic measure, when one discovers countries that have been known for centuries but are strange to him. Every American, on his first transatlantic voyage, is a Columbus or a Cabot, in some degree. I shall never forget my first glimpse of Queenstown harbor, at 8 A. M., from the deck of a Cunarder, years ago, the purple flush of a July dawn illumining the east and the faint odor of peat smoke drifting seaward like a welcome to Inisfail, island of saints. Cortez, "silent upon a peak in Darien," could scarcely have thrilled more. So, two years later, Cape St. Vincent spoke of Lusitanian legend and Christian chivalry embattled against tyrannous misbelief; though, to be frank, Gibraltar was so absurdly like the Prudential Insurance Company advertisements that it left me cold.

All this prologue has to do with my own latest voyage: I have just discovered the Maritime Provinces! Everyone knows something abstract about them: almost everyone has met some delightful person from St. John or Fredericton, some Haligonian, proud of his city's unbroken loyalty to her own traditions; some graduate of King's, exulting that his *Alma Mater* is the oldest colonial university in the British empire. But few Americans appreciate the long stretch eastward, which puts nearly nine hundred miles between Montreal and Halifax, or realizes how much natural beauty adorns Nova Scotia, how much charm of culture and hospitality enriches Nova Scotians. Let me give you, then, some hasty impressions of the Canadian Church Congress, held at Halifax in connection with the Bi-Centenary of the Canadian Church and the opening of the new Cathedral Church of All Saints.

It is a four-hundred-mile sail, a little north of east, from Boston to Halifax. The uncomfortable steamer was eight hours late, so that midnight had nearly come when we docked. But an unwearied secretary met the American visitors at the gangplank, spoke a magic word to the customs inspector that saved even a perfunctory opening of luggage (would that the Great Republic were so far advanced in civilization!) and escorted us to the very model of a quiet, pleasant, comfortable family hotel. The auspicious first impressions were more than justified by all that followed: and the visitors, from Outre Mer or from "the States," carried away sunny memories of that northern citadel, once bristling with guns and scarlet with British uniforms, but now far lovelier in peaceful garb.

Two hundred years ago, the first service of the Church of England was held in Nova Scotia; and the anniversary was an auspicious time for the formal opening of the new Cathedral Church of All Saints, built through Bishop Worrell's untiring labors, and eminently worthy the first of colonial bishoprics. That the Canadian Church Congress should reassemble, after some years of inactivity, at the same time, made the week memorable in every way. Most of the Canadian Church dignitaries were present, from the two Archbishops down. The Primate of All Canada, the Archbishop of Rupert's Land, an apostolic figure indeed, with a voice as of a trumpet talking with us, indefatigable in labors whether missionary, administrative, or educational; sturdy, deep-chested, full-bearded, with a delightful Scottish accent that made my own Highland blood thrill responsive; and the venerable Archbishop of Ottawa, the Canadian Chrysostom, exquisitely gracious and winning, with a smile like St. Edward of Lincoln's, an unsurpassed loyalty to the fulness of the Faith: both "first among peers," as the rest of the Canadian episcopate passed in review with them.

From across the Atlantic came the Bishop of London! No other name shall go into that sentence but his, for he is unique. Bishop of the world's imperial city, far excelling Rome and Constantinople at their greatest, yet entirely free from pride of place, from prelatical haughtiness, and false dignity; transparently simple, direct, sincere; democratic above all, in the true sense of that word, as befits "the costers' Bishop"; humorous, with a radiant, glancing sunshine that illuminates the darkest problems, and a smile playing round the face, mobile as an actor's, which reveals the saving admixture of Irish blood belonging to "Arthur *Foley* London"; devout, with a child-like un-

consciousness and straightforwardness that brought us all to our knees; as apostolic, truly, on the tennis court as when magnifical in cope and mitre in his own Cathedral. *Salve, Maxime!*

We Americans joined with Canadians in reminding him that once we had belonged to his diocese; whereupon the Bishop of Glasgow and Galloway, worthy successor of St. Serf and St. Kentigern, said he was apparently the only person there who had never been somehow connected with the diocese of London; but if the Bishop of London ever wanted someone to black his boots, he was willing to volunteer. Bishop Campbell himself was a joy to the heart; and one can not doubt that he and his fellows are hastening the day of Scotland's return out from the gloomy shadow of Judaizing Calvinism to the Communion of her own Apostles. St. Andrew and St. Columba, St. Ninian and St. Margaret, help to speed that consummation!

Bishop Taylor-Smith, sometime of Sierra Leone, now Chaplain-General of the British forces, was all that good soldiers should be: and his words on Purity were particularly searching and manly. The Archdeacon of Liverpool, a fine specimen of the old-fashioned Evangelical almost unknown among us nowadays, and Prebendary Storrs of St. Peter's, Eaton Square, were other prominent figures in the British deputation.

From our side the line came the Bishops of Massachusetts, Duluth, Tennessee, Central New York, Harrisburg, Washington, and the Philippines, with Bishop Courtney of New York, sometime Diocesan of Nova Scotia. Not a few priests followed them, together with two well-known laymen, Mr. Silas McBee, fresh from Edinburgh, and Mr. Hubert Carleton. It would be supererogation indeed to praise any of these in an American Church paper; but the warmth of their welcome showed the sincerity of Canadian hospitality, and over and over came the emphasis upon identity of blood, traditions, and ideals, whereby we and they are one people even if under two flags.

There is an atmosphere of pensive melancholy about much of Halifax, as about all cities whose glory has been largely military. The Imperial troops were withdrawn some years ago; and with them went much of the bustle and business that the expenditure of large sums always means. (People in St. John, Halifax's hated rival, tell you that the Haligonians have leaned too heavily on a paternal government, and lack initiative.) There is wealth there, and charming culture; golden-haired children smile, without any provocation, on every street; the Public Gardens would adorn a metropolis; and the new Cathedral is a fitting consummation, in its splendid Perpendicular beauty. Long may it flourish!

Ecclesiastically, one got the impression of a good, solid Churchmanship, such as the first Bishop might have brought from Trinity, New York, when he and the other Loyalists forsook their own people and their fathers' houses in courageous adhesion to a conquered king. There are some amusing survivals of prejudice, however. In quaint old St. Paul's, the mother church, whose walls are covered with hatchments and old memorial tablets, the Canadian Church Hymnal, officially prepared by a committee of which St. Paul's rector was a member, is used only with certain stanzas blotted out as too "Catholic" for that stronghold of the Protestant Reformed Religion sometime by law established. Indeed, a jest circulated at the Congress, with reference to the Hon. Samuel Blake, lay-pope of the Protestant party in the Canadian Church, whose fulminations against the hymns of St. Thomas Aquinas *et al.* have been particularly violent, was that this expurgated hymn-book might properly be called the Sam-book! But, in the main, the Church of Nova Scotia seemed solidly loyal to its King, *semper invictus*, the one Head of the Catholic Church.

Ceremonially, the vivid scarlet convocation robes of the Bishops were a refreshing contrast to the grandmotherly black satin of the usual chimere; the Bishop's pastoral staff was evidently for use, not for heraldry; and the Archbishop of the Province, mitred duly and with his cross borne before him, made one recall the anthem, *Ecce sacerdos magnus!*

Out of vestments, the quaint gaiters and rosettes and ribanded hats of the British prelates, episcopal and presbyterial, made an unfamiliar showing to most American visitors. There may be some reason for marking off dignitaries from "the inferior clergy" by a superfluity of buttons; but I have not yet heard it. Indeed, one good Canon of York argues seriously that the dress of an English Bishop is responsible for a real alienation socially between them and the parish priests.

Of King's College, Windsor, and its convocation, of the enchanted "Island," and of New Brunswick, later, if all be well. Meanwhile, "God save the King!" PRESBYTER IGNOTUS.

LATE ENGLISH NEWS

Cowley Fathers Have No Connection With Malling Abbey

HOPEFUL NEWS PRESENTED BY "EIRENE"

The Living Church News Bureau
London, Sept. 20, 1910

IT has recently been stated in the *Church Times* that the Society of St. John the Evangelist would shortly be using Malling Abbey—when vacated by the Benedictine nuns—as a home of rest for members of their community. The Superior-General of the Society (Father Maxwell) now writes concerning this statement. Malling Abbey, he says, is not the property of their Society, "neither has our Society ever wished to have the use of the Abbey for any purpose whatsoever."

All members and friends of the Anglican and Eastern-Orthodox Churches Union must be very glad, I think, for the appearance of another number of *Eirene*. The editor, who at present is the Rev. H. J. Fynes-Clinton, general secretary, owing to the illness of the Rev. Mr. Wakeford, offers apologies for the very belated issue of the fourth number of this periodical.

Progress of the A. and E.-O. C. U.

He would have the readers of *Eirene* to remember that this is not a journal starting with a large capital, but the organ of a society, depending financially at present largely upon the funds of the Union, which are already more than needed for the general work. "We depend entirely upon the voluntary work of our editor and collaborators, and owing to unforseen circumstances we have lost the services of several of our Greek helpers. The immediate cause of the delay in issue is the severe and long illness of the editor from overwork, and the inability of the general secretary to help at the time from the same cause." The A. & E.-O. C. U. continues, it is stated, to make steady progress in numbers and work. Among the more recently elected members is the Most Reverend Chrysostom, lately Archbishop of Philippi, and now of Smyrna, from whom is published in this number of *Eirene* an important letter to the general secretary. The Rt. Rev. Bishop Damascinos of Elaias in Crete, who is a member of the Holy Synod of Athens, and the Most Rev. Dionysius, Metropolitan of Rathimno, a learned theologian and archaeologist, have also joined. The total membership has risen to above five hundred and fifty. In Japan a society of "Peace and Reconciliation," including clergymen of both communions, has been formed in connection with the Union. "The great field of mutual service and coöperation in the United States is being well worked by the energetic American branch." But the most striking advance this year, continues the present editor, has been the beginning of an organization in Russia, and the increase in membership, consequent upon the visit of the general secretary to Polotsk, Riga, and St. Petersburg, on invitation of the Bishop of Polotsk. Many new and influential Churchmen have joined, among whom may be mentioned the Archpriests of the Cathedrals of Polotsk and Riga, Count Bobrinsky, the Rev. Father Arsenieff of Moscow, Father Rojdestvinsky, professor at the Ecclesiastical Academy of St. Petersburg, M. Dolgoff, and the editor of *Kolokol*.

Professor Osloff, of the London University, contributes to this number of *Eirene* a particularly interesting letter on "The Development of Preaching in Russia."

The Vestarian Controversy

The ardent advocacy of the proposed "revision" of the Prayer Book by Canon Beeching of the Westminster Collegiate Chapter, one main object of which being to give—from the point of view of the "Revisionists"—clear legal sanction to the wearing of what they call "a Eucharistic vestment," has brought the Canon into collision in the columns of the *Times* newspaper with his two distinguished friends, the Rev. Dr. Llewellyn and Sir Edward Russell (editor of the Liverpool *Daily Post*). Canon Beeching asks Dr. Davies for his "support and help," but the latter will not compromise his Puritanism. Sir Edward Russell interposes by siding with Dr. Davies. Here is how he expresses himself about his other friend on this matter, the words quoted by him being those of the Canon:

> "Those who advocate or are willing to allow the vestments, as 'not mere Romanizers with an appetite for medieval usages,' but as *connoisseurs* in the history of 'the reformed religion,' are either negligible Anglican pedants or feeble amateurs in 'peace and quiet' who have not eyes to see or acumen to understand that vestment sacramentarianism must transform the Church of England out of knowledge and out of character."

Death of Archbishop Maclagan

Archbishop Maclagan, late of the See of York and of the Northern Primacy, passed away at his house in London yesterday afternoon, at the age of 84. *R. I. P.* My obituary of him must remain over until next week. J. G. HALL.

THE BROTHERHOOD CONVENTION

OF the twenty-fifth annual convention of the Brotherhood of St. Andrew it can conscientiously be said that the carrying out of the details left nothing that could be desired. The preparations had been so thoroughly and minutely attended to that the convention appeared to be just running itself. There was absolutely no hitch, no mishap, no friction anywhere. The clergy, Brotherhood men, Church people, and other citizens of Nashville deserve the greatest praise and most sincere thanks from the whole Brotherhood for their preparation and carrying out of the plans. The programme was an excellent one, the right men seeming to have been selected for each particular part. Only three of the expected speakers failed to attend, and they were prevented by serious causes, and in each instance their places were filled with strong men. There was an attendance of over six hundred delegates.

One was struck by the most entire absence of transient emotional enthusiasm. There was enthusiasm, but it was of an abiding nature, revealing deep earnestness. The convention appeared to have caught and retained Father Hughson's idea of the distinction between fervor and emotion. The delegates were very constant in their attendance. The leading thought and spirit was prayer—in fact, it was the very air of the convention. From the first word uttered by the Rev. Mr. Mockridge, the idea of separating one's self from the world and drawing near to God in prayer and consecration was the leading idea. Nor was the idea of prayer of an indefinite nature; repeated by almost every speaker on whatever subject, emphasis was laid on the necessity of frequent communion and of bringing others to the Blessed Sacrament. The idea of definiteness of purpose naturally resulted from the spirit of prayer and consecration that pervaded the whole atmosphere. Much good has undoubtedly been done to the people among whom it was held. Many people attended the meetings and conferences and many, many more the noon-day mass meetings, which were a great success, both from the standpoint of attendance and enthusiasm. To sum up, it may be said that the convention was in every way a glorious success.

Nashville's Warm Welcome

On approaching the city of Nashville, Tenn., Tuesday night, September 27th, one became aware of the preparations that were being made by the local Brotherhood men to entertain the twenty-fifth annual convention of the Brotherhood of St. Andrew, when the baggage transfer man entered the car wearing on the lapel of his coat a tag bearing a large red St. Andrew's cross and the inscription "Ask me." On emerging from the Union Station the first thing to attract one's attention was a huge red St. Andrew's cross blazing in electric lights far above everything in the city, and one soon learned that it was on the cupola of the state Capitol building. On going up into the city electric lighted crosses were seen in several prominent places, and in many of the store windows were displayed the symbols that told of the coming event and the preparation that had been made for it. Every detail had been carefully attended to by the local committees and the delegates received a hearty welcome on their arrival. By Wednesday night there were about 250 delegates present, representing all sections of the United States. Early in the day a group was seen talking in which there were men from such widely separated places as Oregon, West Texas, Southern Florida, and Maine.

WEDNESDAY, SEPTEMBER 28TH.

Business Session, National Council

At 10 o'clock Wednesday morning the National Council met in the Hermitage Hotel, and at once proceeded to business. There were seventeen members of the Council present, among these being all of the general officers. The report made to the Council showed a most gratifying progress in the work for the past year. Among other things indicative of the good work being done is the increased number of names that have been sent in to the central office for Follow Up work. About 500 such names were sent in during the past year, a greater number than during any previous year. As a result of this, the report shows that many boys and men have been saved to the Church or been induced to connect themselves with the Church in their new homes. The Council felt, however, that this was not the number that would have been shown if the Church had realized the opportunity that is offered by the Brotherhood in the Follow Up work. Five hundred is certainly but a small percentage of the Church men and boys that move about from place to place during a year, and many of these are lost to the Church simply because no use is being made of the one agency which the Church has to hold them.

Convention Officers Named

The following officers for the convention were nominated by the Council:

Chairman of the Convention—Mr. E. H. Bonsall, St. Matthew's, Philadelphia.

First Vice-Chairman—Mr. J. C. Loomis, St. Andrew's, Louisville, Ky.

Second Vice-Chairman—Mr. C. S. Martin, Christ Church, Nashville, Tenn.

Third Vice-Chairman—Mr. S. B. Robinson, St. John's, Los Angeles, Cal.

Fourth Vice-Chairman—Mr. A. G. Christensen, Grace Church, Jersey City, N. J.

Secretaries for the Convention—Mr. F. O. Zesinger, St. Matthew's, Philadelphia, Pa.; Mr. W. N. Sturges, St. Peter's, Chicago, Ill.; Mr. J. S. Lombard, Grace Church, New Orleans, La.

Chairman of Committee on Resolutions—Dr. W. C. Sturgis, Colorado College, Colorado Springs, Colo.

Chairman of Committee on Nomination of Members for the Council—Mr. Franklin S. Edmonds, St. Matthew's, Philadelphia, Pa.

Chairman of Committee on Credentials—Mr. E. M. Fisher, St. Ann's, Nashville, Tenn.

In Memory of J. L. Houghteling

A resolution was introduced and passed to raise a fund of $50,000 to be known as the James L. Houghteling Memorial Fund, the income to be used for the support of a field secretary. The president of the Brotherhood was instructed to appoint a committee of nine to take immediate steps to raise this fund. Provision was made in the resolution that if for any cause at any time in the future the Brotherhood should cease to exist, this fund shall become the property of the General Board of Missions. This was done merely to comply with the possible legal requirements that might arise.

Many messages of sympathy on the death of Mr. Houghteling, and of appreciation of his great work, were received by the council, notable among them being those from the Council of the Brotherhood in Scotland and from the president of the Presbyterian Brotherhood of America.

The second vice-president, Mr Courtenay Barber, reported for the committee on the Forward Movement Fund, a plan by which to raise the $20,000 still needed to carry out the purpose of the proposed movement. By this plan it is hoped, by concerted action, to collect the whole amount between November 21st and December 3d.

The Initial Devotional Service

In the evening at 8 o'clock, the Rev. John Mockridge, rector of St. Paul's Church, Louisville, conducted a Quiet Hour, taking as the text for his meditations the 17th and following verses of St. John 17. With much power and emphasis he laid before his hearers the meaning of consecration. Showing that the word sanctify here used in the Authorized version really meant the same as Consecrate, he called upon the men of the Brotherhood to realize the great opportunity that was placed before them and to use it. He told how the world was waiting to-day for the leadership and blindly following almost any one who showed any ability at all to lead, regardless of where he was leading. The other great desire of men to-day is power, which they sought to obtain at any cost to body or soul. "And Christian men and women are in like manner waiting and seeking for leadership and power, ignorant of the fact that they are the possessors of both of these if they would only realize and use them. In the Church, we find the laity waiting for the clergy to lead, and at the same time hear the clergy lamenting the fact that there is no initiative in or among the laity. As a result the Church is but marking time and waiting when she ought to be going forward, since the question of leadership and power is forever closed, Jesus Christ being both leader and the source of power. The word Consecration comes as an inspiration to men to cease waiting and to begin to use the power that is already theirs, for the Lord has prayed 'Sanctify them through Thy truth.'"

He then presented Consecration under three heads: The Need for Consecration, the Cost of Consecration, and the Power of Consecration.

In the philosophy of pessimism and materialism he sees the effort to overthrow Christianity with all its virtues. This effort is clearly manifested in the fiction of to-day and is exerting a terrible influence over its readers.

Victory cannot be gained by argument or discussion, it belongs only to the man of the stout heart, to the man who lives the life and stands fast, regardless of the consequences to himself. In other words men and women must consecrate themselves and their lives to Christ and His work. This consecration can be made only at a great cost, consequently we must study ourselves and our lives to learn wherein our weaknesses lie in order that we may overcome them and give them up for Christ. We must learn that whatever powers we possess they can only be used to their fullest extent and best purpose when they have been given to Christ, that our lives can be truly lived only when they have been emptied of self and consecrated to Him. This consecration will come only when men realize the meaning of Christ's prayer for them that they might be sanctified or

consecrated through the truth, and that the object and purpose of this consecration is that men might do their part in saving the world. Its real meaning can be learned only from the Cross of Christ, wherein is revealed the vastness and the importance of the work He came to accomplish and in which man is to help as a co-laborer with God. The Cross of Christ also reveales the extent to which a man must consecrate his life to the cause. Whatever prevents us from doing this great work or in any way interferes with it must be crucified in our lives until we can say "Not I but Christ liveth in me."

As a result of complete and absolute consecration men become aware of the fact that they are possessed of a power of which they never dreamed before, a power which enables them to do the work of God among their fellow men. The life of consecration possesses all the essential elements of the most powerful ordinary life with the additional power of God dwelling within us. "The power of the consecrated life is the power of one weak man, together with the power of God." The man who has thus consecrated his life to God and found in Jesus Christ his leader and strength can say with St. Paul, "I can do all things through Christ." Nor need we wait for this leadership and power: they are both ours right now; all we need to do is to realize that they are ours and then use them. All we need to do is to go to God and say, "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee."

It was a most fitting opening for the convention and struck the note that must be the keynote for all real Brotherhood work.

THURSDAY, SEPTEMBER 29TH.

Thursday morning at 8 o'clock the Holy Communion was celebrated at Christ Church by the Bishop of Tennessee, assisted by the Rev. H. J. Mikell, the rector of the parish.

Bishop Gailor Sets Keynote

The Bishop, in his usual forceful style, made a short but stirring talk, in which, as he said, he sought to sound what must be the keynote of the work of this week.

The day, the festival of St. Michael and All Angels, seemed a most fitting day on which to begin the convention. He recalled Raphael's picture of St. Michael, in which was portrayed a wonderful confidence and strength of good over evil, as a symbol of the Christian life, being positive and not negative. This life carries with it the idea of constant conquest. Quoting from the Epistle of the day, he took as his text, "And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God and the power of His Christ." If man is to overcome in this life he must begin with himself. First, by the blood of the Lamb and the testimony of our own lives we must show forth the works of Christ. All the failures of life are due to being afraid to go forward, while the Master has told us, "Be not afraid, only believe." This is the great message of the day, and must be the keynote for the convention.

At 10:30 A. M. the convention assembled in the Capitol building, where the Rev. S. C. HUGHSON, O.H.C., made a devotional address on "The Practice of the Presence of God," in which he said, if we are going to practice the *presence* of God, we must first realize and appreciate the *fact* of the presence of God, the fact that God is really in and with you. We fail to practise the presence of God because we so often think of it as something remote, while God is really very near. The great thing to do is to realize that God is ever present, both in the pleasures and the disappointments of life. No matter what comes, we are to be sure that He is ever with us, and thus we shall be able to practise the presence of God.

Fr. Hughson on God's Presence

In all things, then, our hearts and minds will instinctively and intuitively turn to him, knowing that He is ruling and overruling all things in our lives.

As you watch the musician lightly passing his fingers over the keys of the instrument, without apparent effort or thought, and wonder how he does it, he tells you it is due to constant practice. As he instinctively touches the right keys, harmony is produced, while a wrong touch brings the jangling discord. So, too, by constant practice of the presence of God, He becomes very real to us.

If we ask how we are to know that we have an assurance of God's presence, we find the answer in the lives of the apostles and saints of old. In all of these lives there exists a deep sense and conviction of sin. David says, "My sin is ever before me." St. Peter cries out, "Depart from me oh, Lord, for I am a sinful man." St. John says, "If we say that we have no sin we deceive ourselves, and the truth is not in us." And St. Paul speaks of himself as the chief of sinners.

Thus, the more that Christ shines in our life, the more we see what in it is contrary to God and His will. There must be deep dissatisfaction with our lives that makes us desire to be more like Christ, for you will never get rid of your sinfulness till you get rid of your sins. These two things then become necessary: to seek the sins of life and remove them, and to seek the thing that God wants us to do and do it.

It was a most powerful talk, and had a wonderful influence over the hearers.

After prayers and hymns, the 25th annual convention was opened and organized, the convention electing the officers nominated by the council. After organization the chairman of the convention introduced the Hon. MALCOLM R. PATTERSON, governor of Tennessee, who welcomed the Brotherhood on behalf of the State; Mr. E. A. LINDSAY, president of the Board of Trade, who welcomed them on behalf of the Nashville commercial interests; Dr. J. H. KIRKLAND, chancellor of Vanderbuilt University, who welcomed them in behalf of the educational interests, and BISHOP GAYLOR, in behalf of the Church.

Convention Organized

Mr. Bonsall, the chairman of the convention, then expressed the appreciation of the convention for the words of welcome that had been spoken, and for the preparations that had been made and the reception given by all the people and interests of Nashville. Telegrams of greeting were then read from many chapters of the Brotherhood throughout the country.

At 12 o'clock the convention knelt in prayer for missions, and adjourned to the Theater Vendome, where the BISHOP OF KENTUCKY made a most stirring address on "Temptation and its Meaning."

"Temptation and Its Meaning"

In this address the Bishop declared that the meaning and blessings of temptation were too often misunderstood, and because of this misunderstanding men ask why God permits them to be tempted, while the truth is that without temptations there would be only two stages of life, God above and the beasts below, while there would be no place for man.

Every man possesses all the possibility of goodness and all the possibilities of badness. Either he must be master of all below him, and a true witness of all above him, or a slave to all below and a false witness to all above, because there can be no virtue without temptation and suffering, no such thing as life, or possibility of life, without temptation.

The man who laughs at temptation is not a safe man in any position in life. He is neither insane or he is profane. Temptation is not the worst, but it may be the best, thing that can befall a man, if he only knows how to use it. It is a test, an opportunity to show whether we are genuine or spurious, whether we are true or false. It is a trial, but also an opportunity. To the strong man it is an opportunity to do right, to the weak an opportunity to do wrong. The fool can not be tempted because he is not capable. It is only the strong man that can be really tempted. Don't make mistakes about your temptations, and don't deny them, because in doing this you declare yourselves imperfect in body and incapable in mind and soul. The temptation is not sin. It is only an opportunity, and becomes sin only when surrendered to.

There are many forms of temptation: the most potent are those that come through the physical senses, the most insidious those that come from the mind and the imagination. There is no power in the temptation itself, but in the weakness of our own virtues. It is only when you open the soul to hold conversation with the temptation that it becomes a power for evil.

After speaking of the temptations of the mind, he emphasized strongly those of the imagination, declaring that all sins first sprout in the hotbed of the imagination, and that the enchanted middle ground between virtue and vice is the most dangerous and despicable spot in all life. It is hidden from man, and we would not for any price have men to see what it contains, and yet we fail to realize that there is a Power above more penetrating than any human vision. We fail to realize the truth of the words, "Thou God seest me."

At 12 o'clock the Juniors met in the supreme-court room. There were about seventy-five present. Mr. CARLTON, the secretary of the Brotherhood, told the boys that the purpose of assembling at that time was to tell them exactly what the convention meant for them. He said there were not to be two conventions, but two parts of one convention, and the Junior part was just as important as that of the Seniors, and must be just as successful. If this was to be so, the Juniors must be faithful in all their duties, and realize that each individual was responsible. He told them they were not here merely for sight-seeing, nor even to hear about the Brotherhood, but in order that they might catch the spirit of the Brotherhood, and be changed boys when they returned home, boys able to help the other fellows who could not come. They were urged not to miss anything in the convention, and above all, not to fail to say more and longer prayers than they do at home, in order that they might get all they could out of the convention and carry it back with them as an inspiration.

Mr. Carlton Addresses Juniors

At 2:30 P. M., after luncheon, the convention reassembled in the Capitol building. The Rev. L. N. CALEY, D.D., rector of St. Jude and the Nativity, Philadelphia, addressed the Brotherhood, taking as his text St. Paul's words, "Who is sufficient for these things?" and his answer, "Our sufficiency is God." He showed how, in the Brotherhood work, when men are confronted with difficulties, they are too often tempted to ask St. Paul's question, without realizing the source of St. Paul's sufficiency. Ourselves we are not sufficient, but through the spirit of God we are enabled to follow Christ and do His will. God has not only given a pattern of life, but also the power to live it. This power, the grace of God, He gives through means of grace, prayer, the Word of God, and constant attendance at the holy table, and if we would be filled with the grace of God, we must dwell constantly in the presence of Christ, and make con-

The Afternoon Proceedings

stant use of the means of grace. We dare not say, in hopeless helplessness, "Who is sufficient for these things?" but in the strength of God we must go forward and do the work.

Conference on Brotherhood Work

At 3:30, Mr. E. H. Bonsall opened a general conference on the Brotherhood work, taking as his word for consideration, "Following," and his text, "One of the two that heard John speak was Andrew."

He was followed by G. Frank Shelby, western secretary of the Brotherhood. His word was "Finding," and his text, "He findeth his own brother."

Mr. B. F. Finney, the southern field secretary of the Brotherhood, closed the conference with the word "Bringing." His text was, "And he brought him to Jesus." It was a most practical and helpful discussion of the whole Brotherhood work. While each of the speakers held up the most exalted ideals and pointed the men forward to the great possibilities that lay before them, and the opportunities lying at their doors, which meant serious responsibilities to each one of them individually, they told how these responsibilities could be practically assumed and fulfilled.

All the speakers of the day emphasized the necessity of consecration of the whole life with all of its powers to the service of Christ, and the Brotherhood men were urged not to forget the individual responsibility, and the great need for personal work and influence, while they sought to perfect their organization.

The whole world is waiting for some one to bring it to Christ. On all sides there are men who need a brother, like Andrew, to tell them that he has found the Christ. Every indication points to this longing for a higher and better life. The marvelous growth of men's Bible classes and the layman's movement, together with other religious movements among the men of this and other countries, are clearly indicative of men's desire for Christ. The question is, Are the Brotherhood men, those who have obligated themselves to do the wonderful work of spreading the kingdom of Christ, really finding these men and bringing them in. There are cries of distress going up from the toilers on the troubled sea of life, and their call must be heeded. If not, God will hold responsible the men who have obligated themselves to do this work, and are failing to do it.

Dr. Sturges on Practical Prayer

Dr. W. C. Sturges, Dean of the School of Forestry, of Colorado College, spoke at 8 P. M. on "Prayer Made Practical." He said: "Twenty years ago I spoke of the efficacy of prayer as a theory, but to-night I speak of it as a fact which I know. I desire to speak especially to the young men and boys, whose experience in life has been brief, and to those who have been praying in the past into space in hopes that through some chance some Ear might hear. Nowhere in the Bible is there any unconditional promise that God will answer prayer. He has hedged it on all sides with conditions." Of these conditions, Dr. Sturges mentioned three.

First: "He that cometh to God must believe that He is." This does not mean merely intellectual assent, because we are not fools, and only "the fool has said in his heart there is no God." Nor is it merely a declaration of belief in Him. It is necessary to believe in God as a person in order that we may not pray into space in the hopes of something near us. We must also recognize God's nearness, that we can never escape His presence. The position of the body also must be taken into consideration, since it has effect on the attitude of the mind. Successful prayer is also dependent upon diligence in praying. "He is a rewarder of them that diligently seek Him." To say that God is more ready to hear than we to pray is expressing it very weakly, for there is no comparison between God's desire to hear and answer, and our desire to pray; for He begs and pleads with us to ask, in order that He may answer. The second condition, we find in the words of the blind man to whom sight had been restored, "We know that God heareth not sinners." By sinners is meant, not merely those guilty of the gross and sensual sins of life, but all in whom sin is found, whether it be of body, mind, or soul. Man makes a distinction in sins. Some he calls vices, others sins, then petty sins and faults. But this is man's distinction, and not God's; for God knows what faults will grow into, and that these will deprive prayer of its efficacy. The third condition is praying according to God's will. "This is the confidence that we have in Him, that if we ask anything according to His will, He hears us, and we know that if He hears us, we will have that we ask of Him."

Dr. Sturges' speech was one of the most striking and impressive of the Convention.

"Service Made Definite"

Rev. E. V. Shayler of Seattle, Washington, spoke on "Service made Definite." Alluding to the great St. Andrew's cross upon the cupola of the Capitol building, the speaker said: "For the first time the Brotherhood has elevated the cross upon the Capitol of a state, which is a fact of no little significance. The Brotherhood is now twenty-five years old, grown to the state of manhood, and must no longer do the things of boys, commendable though they be, but begin to do the things of a man. It is time to cease from broad, indefinite service, and to get down to something very definite. Philanthropy is not synonymous with religion, and we are not our brother's keeper, but our brother's brother.

FRIDAY, SEPTEMBER 30TH.

At 9:30 Rev. S. C. Hughson, O.H.C., of Sewanee, Tenn., made a second devotional address on "The Practice of the Presence of God," dwelling especially upon the feeling of the presence of God, emphasizing the fact that we must have fervor rather than emotion, as the former is the product of the will, and endures; while the latter lasts but for the moment.

Membership of New Council

At 10 o'clock the convention was called to order by the president of the Brotherhood, and Secretary Carlton read the Annual Report of the Council. The Committee for nomination of the members of the Council reported the following, who were elected the Council for the ensuing year:

John E. Baird, St. Jude and the Nativity, Philadelphia, Pa.
J. C. Loomis, St. Andrew's, Louisville, Ky.
John W. Wood, St. George's, New York, N. Y.
H. C. Turnbull, Jr., St. John's, Waverly, Baltimore, Md.
H. D. W. English, Calvary, Pittsburg, Pa.
Francis H. Holmes, St. Mark's, West Orange, N. J.
Robert H. Gardiner, Gardiner, Maine.
W. A. Gallup, St. John's, North Adams, Mass.
Courtenay Barber, Redeemer, Chicago, Ill.
G. Ward Kemp, St. Mark's, Seattle, Wash.
Bert T. Amos, Trinity, Washington, D. C.
A. M. Hadden, St. Thomas', New York, N. Y.
S. H. Riker, Trinity, Troy, N. Y.
J. G. Bragaw, Jr., St. Peter's, Washington, North Carolina.
C. M. Lovested, St. Andrew's Cathedral, Honolulu, Hawaii.
A. L. Fellows, St. Mark's, Denver, Colo.
John M. Locke, Grace Church, Orange, N. J.
W. B. Dall, Grace Church, Brooklyn, N. Y.
Edward H. Bonsall, St. Matthew's, Philadelphia, Pa.
William A. Cornelius, St. Stephen's, McKeesport, Pa.
Ivanhoe S. Huber, Trinity, Shamokin, Pa.
J. L. Houghteling, Jr., Christ Church, Winnetka, Ill.
Robert E. Anderson, All Saints', Richmond, Va.
George T. Ballachey, St. Paul's, Buffalo, N. Y.
George H. Batchelor, Grace, Memphis, Tenn.
W. B. Dent, St. Paul's, Washington, D. C.
A. A. McKechnie, St. John the Evangelist, St. Paul, Minn.
J. H. Radtke, St. John's, Milwaukee, Wis.
H. W. Atkinson, Mt. Calvary, Baltimore, Md.
H. F. Peake, Zion and St. Timothy, New York, N. Y.
John E. Bolan, St. James', Providence, R. I.
R. P. Mead, Grace, New Orleans, La.
Joseph J. Ayres, St. John's, Keokuk, Ia.
Percy J. Knapp, St. Andrew's, Yonkers, N. Y.
H. Robert Braden, St. Mark's, Berkeley, Cal.
A. V. Wood, St. Mark's, Brunswick, Ga.
T. H. Shields, St. Andrew's, Jackson, Miss.
H. H. Heminway, Christ Church, Watertown, Conn.
Paul W. Gardner, Good Shepherd, Scranton, Pa.
John S. Henderson, St. Luke's, Salisbury, N. C.
Henry M. Hewitt, Resurrection, New York, N. Y.
Walter Kidde, St. Luke's, Montclair, N. J.
George E. Lary, St. John's, Bedford, Ind.
Fritz A. Lichtenberg, St. John's, Columbus, Ohio.
Henry L. Lyman, Christ Church, Charlottesville, Va.
H. D. Morton, St. Paul's, Milwaukee, Wis.
A. C. Newill, St. Stephen the Martyr, Portland, Ore.
Charles M. Nye, St. Andrew's, Omaha, Neb.
Clarence L. Parker, Emmanuel, Norwich, N. Y.
R. A. Robinson, St. Andrew's, Louisville, Ky.
S. B. Robinson, St. John's, Los Angeles, Cal.
Charles S. Martin, Christ Church, Nashville, Tenn.
W. C. Messias, St. John's, Butte, Montana.
T. S. Phelan, St. John's, Montgomery, Ala.
Edmund B. McCarthy, St. Philip's, Philadelphia, Pa.

A preamble and resolutions were reported by the council, and adopted by the convention by a rising vote, expressing its tribute of love and reverence for James L. Houghteling, the founder of the Brotherhood, who entered into life July 28, 1910.

Robt. H. Gardiner on "Week of Prayer"

At 11:30 A. M. Mr. Robert H. Gardiner addressed the Convention on the Week of Prayer. He spoke convincingly of the necessity and power of prayer, and of the need of a special time set forth in which united prayer should be made for the spread of Christ's kingdom. At the last meeting of the Conference of Church Brotherhoods it was decided that Holy Week be set apart as the Week of Prayer for all men in the United States, and no more fitting time could be found than that week in which the Lord Jesus suffered and died for mankind. In speaking of prayer Mr. Gardiner laid especial stress on the Holy Communion as the Church's great prayer and man's best means of approach to God.

The Noonday Meeting

At 12:30 Father Hughson addressed a large assembly of people at the Theatre Vendome on final perseverance, taking as his text a part of St. John's message to the Churches in Asia, "Fear none of those things that shall befall you. . . . . Be thou faithful unto death, and I will give thee a crown of life." In his talk he said the man who will lay hold on final perseverance must have the grace of present perseverance, and must continue in it to the end. This sort of perseverance is one of the most important in life. We often find it hard to keep on in the face of difficulties, and the world and the devil tempt us to give it up, but God's promise carries with it the power to persevere to the end. He warned his hearers of the two great dangers in life—first, that of expecting too much from themselves, and second, to expect to fall sometimes. The soul that wins the crown is not the one that never falls, but the one that, having

fallen, rises up and trusts in God that He will forgive, and that His pardoning blood will wash the soul from all stains.

At 2:30 P. M. Sectional Conferences were held in the Capitol Building. All of these Conferences were well attended and deep interest was shown in them. The only regret that one could have is that it was impossible to attend them all.

Sectional Conferences

At 8 P. M. "The Brotherhood Movement, or the Campaign," was discussed by Mr. ROBERT H. GARDINER and Mr. COURTENAY BARBER. By these we were told that where there was life there must be growth, and that the Brotherhood dare not stand and mark time, but must be going forward. The time has come when the Brotherhood must decide what it is going to do and how. It must broaden its work.

The Brotherhood Movement

Mr. Barber spoke especially on the Forward Movement Fund as being absolutely necessary, if the work of extension was to go on. Pledges were asked for from those present, with the gratifying result of nearly $1,800 being immediately raised or pledged.

SATURDAY, OCTOBER 1ST.

Right Rev. FREDERICK F. REESE, D.D., Bishop of Georgia, conducted the devotional exercises at 9:30 A. M. and spoke on the "Practice of the Presence of God." He said that sometimes a man may feel that he is losing his grip on God, but he can always rest assured that God will never lose His grip on him. We must always feel certain of the presence of God, which gives us a confidence in all things. We must not say merely, "The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost *be* with us," but "*is* with us."

At 10:15 A. M. the convention was called to order by the president of the Brotherhood. The secretary read telegrams of greeting, and the treasurer presented his report. Mr. English addressed the convention on the Forward Movement Fund, and told of the necessity of sacrifice and giving until we felt it. He read a telegram from a Brotherhood man who has just landed from a steamer, coming home from Europe, who was too late to attend the meeting of the convention, but sent $500 as a contribution to this fund. Mr. English also spoke of the James L. Houghteling Memorial Fund, and asked that all present would give the matter immediate and serious consideration.

Business Session

Mr. Randall announced the organization of a new council, and the officers that were elected are as follows:

President—EDWARD H. BONSALL, St. Matthew's, Philadelphia.
First Vice President—H. D. W. ENGLISH, Calvary, Pittsburgh.
Second Vice President—COURTENAY BARBER, Redeemer, Chicago.
General Secretary—HUBERT CARLETON, St. Stephen's, Lynn, Mass.
Associate Secretary—GEORGE H. RANDALL, St. Paul's, Boston.
Treasurer—FRANCIS M. ADAMS, St. John's, Sharon, Mass.
Assistant Secretary—A. R. P. HAYES, Advent, Boston, Mass.
Field Secretaries—G. FRANK SHELBY, the West; W. A. HABERSTRO, the Middle West; B. F. FINNEY, the South; L. V. WEBB, New England; F. H. SPENCER, New York District.

A resolution of thanks addressed to all who had contributed to making the convention a success was adopted by a rising vote.

The Rev. Dr. LANDRITH addressed the convention in behalf of the Presbyterian Brotherhood. He said it gave him the greatest pleasure to stand in the convention, for, to quote his own words, "If I have to associate with the Episcopalians in heaven (and I will have to if I get there at all) I want to get used to them here." He was heartily encored by all the members of the convention for his words of friendship and greeting.

Greetings from Presbyterians

At 11 o'clock the last business session of the convention adjourned. Immediately after this Mr. Hubert Carleton, the General Secretary, answered in a most striking and practical manner the many questions that had been placed in the box.

At 12:30 the BISHOP OF TENNESSEE addressed a house full of people at the Theater Vendome on our Lord's words to the young ruler, as quoted by St. Mark, "Jesus, beholding him, loved him, and said, one thing thou lackest." In his address he defined the meaning of goodness as being God-likeness, and in order to be good one must first obey the commandments. We all ask, "What good thing can I do that I may inherit eternal life?" The best of men and women have asked it in the past, and surely no man of the present would dare say that he has never felt the need of an answer to this question, for it is the cry of humanity kneeling before the cross of the Crucified.

Address of Bishop Gailor

At 2:30 P. M. the Juniors held a general conference on "What the Brotherhood Boy Can Do." It was discussed under four heads. The question was then thrown open for general discussion by the boys and one of the most interesting and inspiring meetings of the convention resulted. To the Seniors, who were sitting watching and listening to these boys, many new and valuable ideas were given, and they must have been stirred with a sense of the opportunities that lay before them in the boys of their own immediate vicinity. As Mr. Carleton said, this meeting must call to our minds the fact that a tremendous revolution has taken place in the Church. Never, before the organization of the Junior chapters of the Brotherhood, has the Church ever seen boys rising to their feet in a great mass meeting and telling how other boys are to get close to their fellows and bring them to Christ, and how they themselves have done the work.

General Conference of Juniors

The conference was closed by Mr. COURTENAY BARBER with a strong appeal to all the rectors and Seniors present from parishes where there were no Juniors to go home and as quickly as possible get their boys together and organize them for the work.

The Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill., conducted a service of preparation for the corporate Communion to be celebrated Sunday morning at 7 o'clock.

SUNDAY, OCTOBER 2D.

On Sunday a corporate Communion was held at Christ Church at 7 A. M., celebrant, the Bishop of Tennessee, assisted by the Bishops of Georgia, Southern Florida, and Kentucky, and the rector of the parish. About 500 communicated. At 9:30 the Bishop of Mississippi preached the annual sermon, a strong missionary one. At 11 A. M. the Rev. Beverley E. Warner preached a fine missionary sermon at Christ Church. In the afternoon there was held a great mass meeting for boys at the Theatre Vendome, when excellent addresses were made on "The Boys' World" by Franklin S. Edmonds of Philadelphia, W. A. Haberstro, and Hubert Carleton.

The Corporate Communion

At 3:30 the largest of all the meetings was a public mass meeting at Ryman Auditorium, the subject being "Personal Service." The speakers were the Hon. Gifford Pinchot, Rev. Beverley E. Warner, and Bishop Woodcock. Mr. Pinchot was chairman of the meeting, and the addresses were among the strongest of the convention. About three thousand were present. There was great enthusiasm, and a deep and lasting impression was made. At 8 P. M. at the Theatre Vendome, a memorial meeting to James L. Houghteling was held. Prof. Henry A. Stilt of Cornell University, Hon. Gifford Pinchot, and the Bishop of Tennessee made addresses telling of Mr. Houghteling's fine qualities and drawing inspiration from his life. The farewell meeting was then held and the twenty-fifth convention closed.

The Closing Events

FLORENCE NIGHTINGALE.

War has his horrors, but his graces, too:
Around his sullen brow thy tender hand
Did bind the wreaths of mercy, there to stand
Undying witness to the pure and true.
Angels are bright, but when they start to view
In form like thine, so gentle and so grand,
The story runs from list'ning land to land,
And crimson stains take on celestial hue!

Thy name shall shine wherever blows the wind,
Or wakes the morn; and hearts with love that beat
For suffering man shall tell thy noble tale;
And Time, who leaves so many wrecks behind,
With hand of steel shall guard the memories sweet
That sing thy praise, dear Florence Nightingale!

RICHARD OSBORNE.

WHAT SKEPTICISM CAN DO.

IN THE FIRST PLACE, skepticism can do a great deal of boasting, but the effect is always of a destructive kind. It never makes a man's life any better, or a home happier, or a heart more cheerful, or a church more progressive, or a city more moral, or a nation more upright. These things are not in the skeptic's line. His business is to take the comfort from the individual life, to take the faith out of the Church, to take the hope out of the city, and take peace out of the world.

The skeptic is a man of suspicion. He looks upon everything as untrue, cursed with falsehood and unreality. Skepticism stands directly opposed to faith that brings salvation. As such, its influence is against all the fruits of salvation. It does not heal sorrow, quicken lives with love, or make a soul more like its Maker. It can tell all about the flaws in the Bible, the imposition practiced upon the world by its writers, the superstition which ruled in the formation of the canon, and can put God Almighty out of commission with a crook of the finger or a bend of the head.

Looking the ground all over, we cannot find a single good thing which can be placed to the credit of skepticism. All of its effects make the world worse, and plunge it into gloom. Those who boast of being skeptics are worthy of little respect. Their opinion of themselves is exalted and inflated, ready to fall or burst. The opinions of other people concerning them depend somewhat upon the people, but God must look upon them with mingled pity and contempt. He who would take away the hope of the individual or world, leaving nothing but despair in its place, is not deserving of a large following; very happily, the number of his disciples is small.—*Lutheran Evangelist.*

MEMORIAL TO REV. DR. W. A. MUHLENBERG

Improvements to the Church of the Holy Communion, of Which He was the Founder

BISHOP OF SALISBURY IN NEW YORK

Other News of the Metropolis

Branch Office of The Living Church
416 Lafayette St.
New York, Oct. 4, 1910

AT the close of sixty-five years of a most engaging history, the Church of the Holy Communion, West Twentieth street and Sixth avenue, has been adorned by a memorial to the great founder of the parish, Dr. William Augustus Muhlenberg, who was likewise the founder of St. Luke's Hospital, and St. Johnland on Long Island. For this purpose the whole of the chancel has been remodelled; the altar window and the window in the south wall of the chancel have been greatly enlarged. These openings have been filled with new glass from designs specially prepared by Clayton & Bell of London. The whole scheme of the windows illustrates the preface in the Communion Office, "Therefore with Angels and Archangels, etc." The central figure is St. Luke, the Beloved Physician. Seven other windows have been given in addition to the above-mentioned, leaving out but one needed to complete the series. The walls of the interior have been repainted in lighter tints, and the whole lighting system is greatly improved. The dedication of these gifts took place on Sunday morning, October 2d, Bishop Greer and Archdeacon Nelson officiating. Services were held at 7 and 11 A. M., and at 3, 5, and 8 in the evening. A number of former assistant ministers of the parish were present and assisted the Rev. Dr. Henry Mottet, rector. The families of Dr. Muhlenberg, the founder of the church, and of his successor in office, the Rev. Francis Effingham Lawrence, D.D., were represented at the dedication. All the offerings placed upon the altar will be devoted entirely to the strengthening of the financial position of the Church, on the theory that the more the financial position of the Church is strengthened the more the possibilities for the increased usefulness are provided.

The Rt. Rev. Dr. Wordsworth, Lord Bishop of Salisbury, preached in old Trinity last Sunday (September 25th) morning. His theme was: "Christian Discipline of the Will."

Bishop of Salisbury at Old Trinity

Speaking of the recent agitation against the venerable corporation, his Lordship said:

"The clergy and congregation of this historic parish have lately passed through a trial to which a stranger like myself may be allowed to make just a passing reference. You have been conscious throughout of your own honesty and faithfulness to your trust, to use the endowments of a distant past in the present interest of the people of this great city—yet for a time you had to suffer hard and unkindly censure and grave misrepresentation.

"Are you not now glad that you had to suffer in this way? Have you not felt the joy of being made more like Christ? Have not your efforts to provide things honest in the sight of all men—even when they were ignorant and unfair—and to abstain from all appearance of evil, been blessed to yourselves as well as to the community?

"Just as in the great world of politics one of the most hopeful signs of growing Christianity is the submission of the wills of independent nations to the arbitration of wise men standing outside the dispute, so it is in our private lives. What your corporation has done in this parish in welcoming the fullest inquiry and in justifying itself to hostile critics, has been a lesson to many of us as well as a comfort to yourselves."

Dr. Wordsworth was the guest of a number of prominent Churchmen of New York at a private dinner at the University Club on Monday evening. Beside and about the guest of honor were Francis Lynde Stetson (who presided), Bishop Courtney, Judge Alton B. Parker, Archdeacon Nelson, and the Rev. Dr. Manning, rector of Trinity parish.

The Bishop also made an appropriate address to the students of the General Theological Seminary during his stay in the city.

Elizabeth Margaret Hall, the widow of Dr. Charles Henry Hall, sometime rector of the Church of the Holy Trinity, Brooklyn, died at Fishkill-on-the-Hudson on Wednesday, September 28th. Mrs. Hall was well known in Brooklyn, Manhattan, and in Washington, D. C., where she lived at the time of her marriage to Dr. Hall, who was then rector of the Church of the Epiphany. For years she had suffered much by illness, but her courage and fortitude were notable.

Deaths Among the Laity

John Watson, superintendent of Trinity Cemetery, died at his residence on Sunday, September 25th, aged 68 years, after an illness of over a year. He is survived by his wife, one daughter, and five sons. The Rev. William R. Watson is rector of St. Luke's Church, Sea Cliff, Long Island. The funeral was held in the Chapel of the Intercession, Trinity Parish, on Wednesday morning, September 28th.

The Rev. Duncan Hodge Brown, vicar of the Bronx House, has been called to Christ Church, New Brighton, Staten Island, in succession to the Rev. Dr. Frank W. Crowder, now rector of Grace Church, Providence, R. I.

On Staten Island

An anonymous donor has canceled the debt of $1,500 on the new rectory of St. Stephen's parish, Tottenville, Staten Island, leaving the church property entirely free from indebtedness. During the year's vacation given to the rector of St. Stephen's, the Rev. Guy A. Jamieson, who has gone to California to regain his health, arrangements have been made for the usual services and vigorous pastoral supervision by the Rev. Messrs. William W. Mix and Robert H. Herron.

Archdeacon Burch has opened a second Italian mission on Staten Island, locating it at Port Richmond, in the centre of a large Italian population. Already over one hundred adults have attached themselves to the new mission and a well attended Sunday school has been started. The Rev. D. A. Rocca is priest-in-charge and also remains in charge of the mission at Mariner's Harbor.

AN OLD CANADIAN PARISH.

By the Rev. F. A. Ransom.

AN old Canadian Parish! What a feeling of veneration, of involuntary reverence, an old parish church inspires! In that pocket formed by the Canadian shore of Lake Ontario and the mouth of the Niagara river lies the old town of Niagara; and in the center of the town is the parish church, St. Mark's, with records dating back nearly a century and a quarter. Niagara was the capital of Upper Canada when Toronto (then called Little York) was chiefly known as a mill site. Great trees surround the church, beautifully situated in its yard of several acres. The bodies of its worshippers for four generations lie within its shadows, and the walls are lined with tablets commemorating loved ones departed. Two high pulpits, one on either side of the chancel, for preaching and reading, respectively, and under one of which the clerk formerly sat and made the responses, link the past and present, contrasting oddly with the stirring processional and intoned responses of an excellent vested choir. A loyal and devoted people, many of them descendants of early settlers, compose the congregation. The parish has never suffered from frequent change of rectors, and but once has it been inconvenienced by a long vacancy, as the list of incumbents proves: Rev. Robert Addison served from 1792 to 1829; Rev. Thomas Green, 1832 to 1869; Rev. William McMurray, Archdeacon, 1869 to 1894; Rev. John C. Garrett since 1894, though for eight years preceding his rectorship the Rev. Mr. Garrett was vicar.

Hallowed associations pervade the place; the odor of sanctity fills the air; the stranger is made welcome with Christian courtesy and goes on his way more than ever thankful that he is a partaker of the inheritance of the kingdom, and that despite lines of governmental boundary and distinctions of national descent, the communion of the Catholic Church establishes a brotherhood throughout the whole world.

EVERY POSSIBLE effort should be made to dignify the country parish and to support and honor the country pastor. Doubtless if he knew the labors, the difficulties, and trials of the city parish he would be much more content to remain upon his country field; and if he could more clearly comprehend the importance and far-reaching effects of his quiet and unobserved labors he would be more content to toil on, in what the world calls obscurity, knowing that the Master sees him and counts him of as much worth as many a one who stands on the high walls of Zion. The great victories of our civil war were not gained by some conspicuous general, not by heavy artillery, not by flashing swords, but by the well aimed muskets in the hands of the men who made up the rank and file of the armies. The triumphs of the Church Militant are not gained by a few learned theologians, eloquent preachers, and exceptional pastors, but they are gained under God, by the humble, faithful, prayerful toilers—pastors and laymen—of whom the world never hears and of whom the world is not worthy. Let young ministers firmly grip these facts and they will more firmly grip the country parish, more enthusiastically labor for it, and more willingly die in it.—*The Presbyterian Advance.*

KINDLY WORDS, sympathizing attention, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are these not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported and blessed by small kindnesses.—*Robertson.*

SAD DEATH OF THE REV. DR. A. W. LITTLE

Insane from Severe Mental Trouble, He Ends a Brilliant Career

FALL MEETING OF THE NORTHWESTERN DEANERY

Burglars Loot Cathedral Clergy House, Taking Bishop's Pastoral Staff

MANY OTHER ITEMS OF CHICAGO NEWS

The Living Church News Bureau
Chicago, Oct. 4, 1910

SADDENED and distracted by the serious mental illness of his wife, who has been in the Pennoyer Sanitarium, Kenosha, Wis., for treatment for several years, the Rev. Arthur Wilde Little, D.D., rector for twenty-two years of St. Mark's parish, Evanston, shot himself fatally Wednesday afternoon, the 28th, at the rectory, Evanston. He was found by his housekeeper shortly after 5 o'clock. He left a note filled with incoherent statements, plainly showing that he was quite out of his mind when the sad act was committed. The coroner's jury returned an unanimous verdict of insanity. The body was then removed to the church, where it lay in the chancel until the funeral service on Saturday. During the hours, day and night, the clergy of the diocese watched constantly beside the body.

REV. DR. A. W. LITTLE.

Saturday morning the Requiem was celebrated by the Rt. Rev. Dr. Anderson, Bishop of Chicago, assisted by the Rt. Rev. Dr. Scadding, Bishop of Oregon, and the Venerable Archdeacon Toll. The service was choral, and notwithstanding the sad strain under which they labored, was most beautifully sung by St. Mark's choir under the direction of the choirmaster. Following the Holy Communion the burial office was read. The Rev. J. H. Edwards read the opening sentences, the Rev. Dr. Stone the lesson, and the prayers were taken by Bishop Anderson. About forty of the clergy of the diocese were present and occupying the front seats in the nave. The members of the vestry acted as active and eight of the clergy as honorary pall-bearers, as follows: the Rev. Messrs. T. B. Foster, W. T. Sumner, W. O. Waters, P. C. Wolcott, Herman Page, C. H. Young, H. C. Kinney, and Luther Pardee. Interment was at Greenwood, New York City. A committee of the clergy has been appointed to draft resolutions. It consists of the Ven. Archdeacon Toll, the Rev. Dr. Stone, and the Rev. Dr. Hall.

No words of eulogy can add to the high esteem in which Dr. Little was held. He was a devout and pious priest; a brilliant preacher; a Churchman of rare type; always and at all times a thorough gentleman, in perfect poise under all circumstances; a scholar of unusual attainments; a man of sympathy and hidden tenderness; a priest and man beloved by his Bishop and universally by his fellow priests, by his parishioners, and by the community at large. The blow falls heavily in many quarters and saddens many a life.

"May he rest in peace, and may light perpetual shine upon him."

Northeastern Deanery Meets

The Northeastern Deanery held its fall meeting at the Church of the Holy Communion, Maywood, Tuesday, September 27th. The Ven. Archdeacon Toll presided. Holy Communion was celebrated at 11 o'clock by Archdeacon Toll, assisted by the rector of the parish, the Rev. E. Croft Geer. Following the services was the business meeting. The roll call showed a large attendance. Following the business meeting the morning session was opened with a discussion on the topic "Methods of Raising Missionary Funds." The speakers were the Rev. George Craig Stewart, the Rev. C. H. Young, and the Rev. C. K. Thompson, who read papers on the subject. Informal remarks were made by the Rev. H. D. Prince and the Rev. C. E. Deuel. Luncheon was then served by the ladies of the parish in the parish house. The afternoon session was opened by the reading of a letter by the Rev. Dr. John Henry Hopkins on the subject of the morning's discussion, advocating weekly contributions to missions. The address of the afternoon was by Bishop Anderson, who spoke on the subject of Impressions of the Edinborough Conference. He opened his remarks by referring to his impressions of the Chicago Conference, passing on to the later conference in Edinborough. Following his address he spoke to the clergy on practical matters pertaining to the affairs of the diocese, paying high tribute to several of the clergy who have recently left the diocese, including the Rev. W. B. Hamilton, formerly of Calvary parish, the Rev. W. S. Trowbridge of St. Bartholomew's, the Rev. Howard White, formerly of the Cathedral, and the Rev. S. B. Blunt, formerly of the Church of the Redeemer, saying that he felt that the diocese had suffered a loss in the removal to other spheres of these priests.

Cathedral Clergy House Looted

The Cathedral suffered a severe loss for the first time in its history through burglars entering the clergy house during the night of September 26th or early morning of September 27th. The clergy were not disturbed by the burglar or burglars, who entered through a window on the first story and carried various articles of value from the first floor, office, reception and dining rooms. The Dean suffered the loss of two overcoats, two suits of clothes, and a dress-suit case and other articles of clothing, all of which were valued at $200. The Cathedral lost several dozen pieces of plated silver, some linen, and what was of the most value, the Bishop's beautiful and elaborate pastoral staff. This last was valued at about $600. It was of solid silver set with amethysts and was presented to the Bishop of Chicago on the fifteenth anniversary of Bishop MacLaren's consecration, in 1891, not being finished for the anniversary in 1890. Every effort is being made by the police to locate the property and thief, but as yet there is no clew.

Delegates to General Convention

The delegates to the General Convention from Chicago have signified their acceptance to the Bishop of their appointments and leave for Cincinnati Monday afternoon and Monday night. The headquarters of the delegates will be at the Sinton hotel, Cincinnati. The wives of several members of the delegation will also be in attendance at the convention. The delegation consists of the Rev. George Craig Stewart, the Very Rev. W. T. Sumner, the Rev. William C. DeWitt, D.D., the Rev. John Henry Hopkins, D.D., D. B. Lyman, E. P. Bailey, H. J. Ullman, and H. S. Hawley. Deaconess Clair and Deaconess Elizabeth will also be in attendance at the convention as guests of the Chicago Diocesan Woman's Auxiliary. Several prominent Chicago laymen and lay women will attend the convention during its sessions.

West Side S. S. Institute

The West Side Sunday School Institute held its fall meeting September 21st at Glenn Ellyn, St. Mark's church (the Rev. Herbert W. Prince, priest in charge). Evening Prayer was said at 5 o'clock by the Rev. Mr. Prince and supper was served at 6 o'clock by the ladies of the mission. Following supper there was an election of officers: the Rev. T. B. Foster president, the Rev. Earl M. Merriman vice-president, and Mr. M. A. King was unanimously reëlected secretary and treasurer. The appointed speaker for the evening was not present and his place was taken by the Rev. Mr. Foster, who spoke on the Sunday School Teachers. The executive committee was elected as follows: Prof. Lewis of the Western Theological Seminary, the Rev. E. Croft Geer, Elmer C. Jensen, F. D. Hoag, and Robert R. Reno.

Christ Church S. S., Winnetka

Owing to the continued growth of Christ Church Sunday school, Winnetka (Rev. H. W. Starr, rector), additional class rooms have become an urgent necessity. To meet this need temporarily it has been arranged to transfer the whole of the Primary Department to the parish house, leaving the Sunday school rooms at the church for the exclusive use of the main school. On account of the separation of the church and parish house, the parish will provide a large "carry-all" each Sunday to take the children from the north end of town to the parish house for the Sunday school session and later bring them back to the church in time for the eleven o'clock service. In the meantime, the vestry is having prepared preliminary plans for the immediate erection of a new model Sunday school building, to be built in connection with the present parish house. It is the intention of the vestry to adapt this building especially to the needs of the Sunday school and of the various young people's organizations, and to spare no expense in making it one of the finest buildings of the kind in the West. A fully graded system of instruction was established in the Sunday school at the beginning of the present rectorship, three years ago; and the first diploma of graduation was given on the last Sunday in June. The curriculum provides a twelve years' course of study, and includes in the upper grades "Church History," "A Study of the Prayer Book," "Heroes of the Christian Faith," and "Missions." Graduation from the Sunday school is made to coincide with graduation from the secular high school.

Auxiliary Work Mapped Out

Mrs Florence M. Greeley, president of the diocesan Woman's Auxiliary, has issued a letter to the branches in the diocese outlining the work for the coming year and urging each branch to help carry on the wide activities undertaken by the Auxiliary. This includes $3,500 apportionment to the Board of Missions, pledges of $500 to Miss Farthing's salary and $300 for the support of St.

Elizabeth's Hospital for Women, Shanghai, China, prevention work, the kindergarten and day nursery, and a $200 gift to All Saints' Bungalow, Phoenix, Ariz., the Church Periodical Club, the Comfort Club, and the support of the city missionaries.

A Religious Census

An attempt is to be made Saturday afternoon, October 8th, under the auspices of the National and Cook County Sunday School Association, to compile a census of every family in Chicago. It is planned to have 25,000 visitors make the canvass of the city in two hours on the above date. The Church is represented by the Rev. C. H. Young and his assistant, the Rev. B. I. Bell, who will be in charge of the census in the southern part of the city, Dean Sumner, and the Rev. A. S. Morrison as chairman of the eighteenth ward. All religious bodies, including Jews and Roman Catholics, who will coöperate, are taking part in the movement.

Other Chicago Happenings

The Church of the Holy Communion, Maywood, the Rev. E. Croft Geer, rector, has been entirely renovated and put in splendid condition by the Altar Guild of the church to mark the observance of the fifth anniversary of Mr. Geer's rectorship.

Memorial services for the late James L. Houghteling will be held on the evening of St. Andrew's Day, October 30th, in St. James' Church, Chicago. The services will be diocesan in character, but particularly for the men of the Brotherhood of St. Andrew. A tentative programme of speakers has been arranged among whom are the following: Bishop Anderson, Dr. Stone, the Rev. M. Starr of Winnetka, and Mr. English, former president of the Brotherhood.

The Missionary Committee of Fifteen of the Cathedral has completed arrangements for a missionary mass meeting for the parish, to be held at the Cathedral on the evening of the Feast of SS. Simon and Jude, October 28th. Bishop Anderson will be the principal speaker and there will be addresses by a missionary from the foreign and one from the domestic field.

On the Feast of St. Michael and All Angels there was a corporate Communion at the Cathedral, the Rev. C. A. Cummings being celebrant, followed by a Quiet Day conducted by the Rev. C. H. Young of Christ Church, Woodlawn. The subject of the meditations was "Prayer." Luncheon was served in the Mission House by the Sisters of St. Mary at 12 o'clock.

The Round Table has begun its meetings for the year. The first meeting was held October 3d, at the Church club rooms, the chairman being the Rev. C. E. Deuel. The topic for discussion was the Bible in the Sunday School, read by the Rev. H. W. Starr.

The Rev. E. J. Randall and Mrs. Randall were tendered a reception by the vestry and congregation of St. Barnabas', Wednesday, September 28th, in the parish house. There was a large attendance, which took the occasion to meet the rector again after his long and serious illness.

The Bishop's examining chaplains held the annual fall examinations at the Western Theological Seminary for candidates for holy orders, Monday, September 26th. The examining chaplains appointed by the Bishop are the Rev. C. H. Young, the Rev. T. B. Foster, and the Rev. P. C. Wolcott.

Mr. Burdett Landsdown, one of the Sunday school teachers of the Church of the Atonement (the Rev. Charles E. Deuel, rector), and a candidate for holy orders, has entered the Cambridge Theological School. Mr. Landsdown graduated in June from the Northwestern University and has been most active in Sunday school and Brotherhood work at the Church of the Atonement.

The twenty-sixth active year of the Western Theological Seminary began on the Feast of St. Matthew, Evangelist, September 21st. There were celebrations of the Holy Communion at 7 o'clock and at 9 o'clock in the morning, and prayer and address by Dean DeWitt at 11 o'clock. The Seminary buildings have been entirely redecorated inside and out and never presented a more attractive appearance. The attendance is nearly as large as last year and promises several additions during the fall semester. RENMUS.

THE CREDULOUSNESS OF THE SKEPTIC.

THE MOST credulous people are, generally speaking, those who are most incredulous about religion. They condemn a Bible which they have never carefully examined; sneer at a religion they have never tried; reject principles they have never tested on a basis of assertions they have never verified and sciences which they never investigated. They talk of geology which they have never studied, of history they have never read, and of heathen books which they cannot read, and regard others as ignorant or idiotic who speak of what they know and testify to what they have proved to be true. Conceited reason is not favorable to research, to thoughful investigation, or to clear and candid judgment. The gospel demands that men shall "prove all things, and hold fast to that which is good." That is certainly fair. Even a Christian is not at liberty to accept a doctrine until he has satisfied his mind of its correctness and divine authority. Sincerity is a noble virtue, but a man may sincerely believe a falsehood, and his sincerity will not save him from the evils of a false belief. Sincerity and truth are the basis of right action. And this is all the Bible demands or the most radical Christian can demand. And no infidel can ask more or be satisfied with less.—*Methodist Protestant.*

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

THE EMPLOYMENT OF CHILDREN.

THE association of educational committees in Great Britain has taken up the highly important question of the employment of school children. The following resolution, introduced by Sir George White, M.P., was carried:

"As it is most desirable that the local education authorities should maintain the paramount influence in the guidance and direction of children leaving school for the labor market, the executive committee is hereby instructed to urge upon the authorities (where they have not already done so) to establish advisory or after-care committees; also to formulate schemes as suggested by the Board of Education, and then to act in hearty coöperation with the labor exchanges, and so prevent overlapping and blind-alley employment. And the executive committee is further requested to make representations to the Board of Trade asking that the various labor exchanges may coöperate with the local education authority on the lines of the foregoing resolution, especially by placing at the service of the local education authority or the advisory committee such information in regard to employment and employers as they may in their discretion think expedient."

As the London *Municipal Journal* pointed out in editorially commenting upon the Association's action, the awakening of public opinion to the danger of the children leaving the elementary schools being permitted to enter "blind-alley" employments has been remarkable during recent years. Local education committees are therefore wise in taking steps to insure that the heavy expense of training the boys and girls of the nation in the elementary schools is not wasted, and that they secure employment for which they are best fitted by their attainments and character, and will provide a career in after-life. Education authorities, whilst they may know the child are, however, not always industrial experts. The establishment of the labor exchanges provides an opportunity for coöperation between the two great departments of State. If public money is not to be wasted, it is obviously desirable that there should be no overlapping in the placing of juveniles in work. The exchange will secure the employer; the Education committee will supervise the selection of children, and prevent their being placed in undesirable occupations. In view of the commendable zeal of the education authorities, it is regrettable that no steps have so far been taken by the Board of Trade to organize the juvenile department of the exchanges.

DRUNKENNESS A CURABLE DISEASE.

Although it has been several years since Benjamin Rush declared that habitual drunkards were diseased persons, there are even yet many men and women to-day, Dr. R. E. Bering declares, who do not agree with him, and consider it a waste of time to help them throw off this terrible burden under which they labor. It has been considered almost useless to undertake to cure anyone addicted to these habits, that all users were out of the pale of society and could never be restored to good manhood or womanhood, but from an experience of several hundred cases covering every phase of the situation, the doctor asserts, "I am sure that these habits are as positively and certainly curable as are any of the curable diseases. This is a bold and broad statement and one not yet accepted by the general medical profession in all of its detail, but it can be demonstrated to the satisfaction of anyone."

Dr. Day, for many years head of the Washingtonian Home, Boston, an institution now in the fifty-second year of its experience, made a study of 8,000 cases that had formerly been under treatment, and found over 30 per cent. sober and temperate. He says that "twenty-two years' experience in this work has taught me that the task is neither hopeless nor thankless, nor would it be if the measure of success had been lessened one-half from the known rate of percentage of cures."

Dr. Mason, formerly of the King's County Home, New York, examined the records of 2,000 cases that had been away from the asylum for ten years and found 36 per cent. of all cases cured.

Dr. T. D. Crothers of Hartford, Conn., editor of the

Journal of Inebriety, an author of much note, says: "The best authorities unite in considering 30 per cent. of all patients remaining under treatment for one year or more as permanently cured."

LE SILLON.

according to its founder, M. Marc Sangnier, is an organization of progressive French Roman Catholics, with the following programme of action:

1. *Legislative Action.* Legislation must correct as far as possible the abuses of our present capitalistic system and guarantee to the workers a material and intellectual existence such as will make them free and thinking citizens able to assume the responsibilities of the community.

2. *Economic Action.* Labor must work out its own emancipation and look upon coöperative or syndical enterprises not only as a remedy for present ills, but as a means of social transformation.

3. *Moral Action.* Neither legislation nor propaganda will avail unless a spiritual factor imparts them life. The stumbling block at present is the conflict between private interest and public interest. Moral factors only will bring about the subordination of private to public interest.

In an article in the *Independent,* M. Sangnier says:

"Le Sillon considers democracy as a social system that tends to increase to its maximum the civic conscience and the feeling of responsibility of the individual; and it has given itself as its aim the development in France of a true republic along political and economic lines. Sillonists are recruited mostly from the ranks of the working classes. Statistics gathered in 1900 show that in every hundred Sillonists there were 46 laborers (33 urban and 13 agricultural laborers), 27 clerks, 12 professional men (several of them university professors), 9 priests, 3 employers of labor, and 3 persons of independent means.

LOS ANGELES has an active Housing Commission which has just completed its fourth year of work. Hereafter it is to have the benefit of the coöperation of Robert Watchhorn, formerly Commissioner of Immigration at the port of New York, and now a resident of Los Angeles. One does not associate beautiful Los Angeles with a housing problem, but yet it has one quite as acute as other cities of its size.

SANITARY surveys are coming to be more and more popular in the field of social welfare. Caroline Bartlett Crane, who has made a number of such surveys, has just gone to Minnesota to make an extended sanitary survey of fifteen of the leading cities of that state, she having been commissioned to this work by the Health Department of the state.

THE American Real Estate Company recently admitted that the ideas of social workers involving playgrounds for children and possible outdoor sleeping places or living rooms, and roof play opportunities made houses in the Bronx neighborhood more rentable than others further down town not so equipped or not so near such improvements.

A CLEVELAND manufactory of women's garments (the H. Black Company) has erected a building that in itself, according to the *Survey,* is a realization of the idea that forms the motives for the garments turned out—to make an attractive and æsthetically satisfying coat from inexpensive material to be sold at a reasonable price.

THE UNITARIANS have established a Social Service Commission charged with the task of defining specifically the contribution "which the churches, both individually and in their collective capacity, can and should make to the work of social progress and reform."

"PUBLIC LECTURES IN SCHOOL BUILDINGS" is the title of a leaflet just issued by the Sage Foundation. It contains very interesting suggestions as to ways and means of utilizing school buildings for public lectures with a long list of lecture sources.

THE SUBJECT of the National Municipal League's Baldwin Prize for 1911 is to be: "The Administration of the Police Department in some city in the United States with a population of over 200,000."

THERE IS a strenuous campaign being waged in Iowa to establish state-wide prohibition through the adoption of a constitutional amendment.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

PLAN SUGGESTED TO RAISE THE CLERGY PENSION FUND.

To the Editor of The Living Church:

WHILE the great questions to come before the next General Convention are being discussed with so much interest and ability in the Church press, is it not strange that so little, nothing of late so far as I have observed, is being said relative to that most vital subject, the Five Million Dollar General Clergy Relief Pension Fund? No engineering feat, such as the building of a great bridge or the digging of a great tunnel, has ever been accomplished without the loss of life. We are engaged in a tremendous undertaking, if not as interesting, certainly as important as building bridges and the digging of tunnels, the securing of a just and decent retiring fund for our aged and disabled clergy and their dependent families. And we are killing men, too, at least shortening lives, not however in what we have done or are doing in the direction of the fund, but by reason of what we have not done. The wisest generals have been known to change their tactics in the midst of campaigns, from aggression to siege, and from siege to aggression. For three years, under the leadership of no doubt the best man for the place in the American Church, Rev. Dr. Wilkins, we have been trying aggression, and at least one decided vantage ground has been gained. We have uncovered the location and strength of our enemy, that of indifference, and chiefly, I am thinking, among the clergy themselves.

And does not this fact, assuming it to be fact, suggest the wisdom of a change in tactics from aggression to siege? Why not adopt the apportionment plan, and divide the five millions among the several dioceses and missionary jurisdictions, and give them ten years in which to raise the fund, apportioning the sum not on the manifestly unfair basis of the total expenditures of each diocese, but on the total running expenses of the parishes of each, and on a sliding scale, that is the richer dioceses given a larger per cent than the poorer? This plan would have three advantages over the present method:

1. It would assign to the whole Church the duty of raising the fund.

2. It would give to the committee having the matter in hand, a definite point from which to work in each diocese.

3. It would afford time for organization and education as to the needs of the fund, two requirements necessary for the raising of so large a sum of money.

A. A. ABBOTT.

Cleveland, Ohio.

"THE ROMAN CHALLENGE."

To the Editor of The Living Church:

THAT names have some importance, is a truism. A name may have a power for good or evil, and thus in itself be an advantage or a disadvantage to its possessor. Nevertheless, names given by fallible men are not all important. A community of men, or an individual man, may be truly blessed of God, despite a most unsuitable appellation.

That the present legal title of our own Communion in this land is an unfortunate and, in many respects, a misleading name, is becoming year by year more and more evident to both the clergy and the laity. Nevertheless, any argument about the essential nature and real character of the religious body which is commonly known as the Protestant Episcopal Church in the United States of America, to have any logical force, must take into account its origin, its principles, its laws, and its manner of life, as well as its name. The question, Is "this Church" Catholic? is not to be answered by quoting its legal title.

Surely it should have been worth while, when he was arguing in favor of a change of name, for Dr. Clendenin to have pointed out, in passing, the fallacies of the Roman controversial speeches which he quoted in his paper, read at the Church Congress in Pittsburgh, a part of which appears in your issue of this date under the caption, "The Roman Challenge."

The Roman Bishop told the truth when, holding up a copy of our Book of Common Prayer, he declared, "Surely this book will tell me truly what this Communion is"; but he spoke sophistically when, after rehearsing most of the words on its title page, he exclaimed, "Not a word about Catholic there." Had he been quite honest and not at all sophistical, this Roman Bishop would have called attention to the fact that the book in question was, on its title page, declared to be, The Book of Common Prayer and Adminis-

tration of the Sacraments and other Rites and Ceremonies of *the Church;* that is of the only Church that exists, the Catholic Church; and that it was one of the many diverse *Uses* which are to be found in Catholic Christendom; the Use adopted by that part of the Catholic Church which, for reasons that the Bishop might have found it awkward to mention, as being very damaging to his own Communion, had been compelled to assume the title of Protestant.

The Book of Common Prayer does indeed tell anyone who examines it intelligently, "what this Communion is." Had the Roman Bishop set forth to his auditors the real character of the contents of the book which he affected to despise, he would have made it plain to them that, despite the word Protestant on its title-page, all the liturgical forms therein are thoroughly Catholic. He might have reminded his hearers that the word Catholic does not appear on the title-page of any of the liturgical books of the Roman Church; and finally, in all charity, this Bishop might have quoted the opinion of one of his own brethren, a man doubtless as well read as himself and as staunch a Catholic, the late Dr. Murray, Roman Catholic Bishop of Dublin, who once declared that there are no irreconcilable differences (between England and Rome, that is) if only the Church of England people were true to the principles laid down in their Prayer Book. The doctrinal differences which appear considerable, but are not so, would soon be removed.

It appears then that the special way to guard against the sophisms of Roman controversialists is to be true, thoroughly true, to our Book of Common Prayer. This is indeed of far greater importance than a change of name. C. P. A. Burnett.

New York, October 1, 1910.

To the Editor of The Living Church:

I WAS much amused at the account given in your columns, of the attempt made by a Roman Bishop to prove, from the title page of our Prayer Book, that our branch of the Church Catholic is but one of the numerous existent Protestant sects, and that we have no right to the Catholic name.

I think that a *tu quoque* argument could be used with advantage here. As the Bishop appealed to the title page of our Office book to support his contention, we can take the title pages of his Office books to prove that his branch of the Catholic Church is merely local, and has no right to arrogate to itself the exclusive use of the word "Catholic." First take his Missal; on the title page we find the words *Missale Romanum;* his breviary has on the title page, *Breviarium Romanum;* his ritual, *Rituale Romanum;* and his Church Kalendar, *Kalendarium Romanum.* On none of these, the official books of the Roman Church, do we find the word "Catholic" appearing on the title page; thus we may argue that, according to the title pages of his Office books, his Church is but a local Roman establishment, and that, if we have no right to the name of "Catholic," because it does not appear on the title page of our Office book, he equally has no right to the name.

With regard to the unfortunate name given to the Church on the title page of the Prayer Book, the following reasons for supporting the alteration have suggested themselves to me, and I humbly put them forward with the hope that perhaps they may appeal to some of your readers.

(1) The term "Protestant" is superfluous. One might with equal logic speak of "Protestant Methodists," "Protestant Baptists," etc.

(2) Our branch of the Church Catholic protests, not only against the modern errors of Romanism, but equally against the errors of the modern Protestant sects; while the use of the term "Protestant," in her official documents, places her on terms of unwilling equality with the very sects whose errors she protests against.

(3) The Anglo-Catholic Church, throughout the whole course of her history, never willingly acquiesced in the Roman supremacy; and the assertion of our Catholicity would not mean, in the eyes of the common people, that we were going over *en masse* to Rome, as so many opponents to the change of title fear would be the case.

(4) Many people coming from the British Isles, members of the Churches of England, Scotland, and Ireland, are lost to the Church in this country through our unfortunate title. They naturally look for the American Church, and fail to identify the daughter of the Mother Church under her title of "Protestant Episcopal."

Toledo, Ohio, October 1, 1910. Thomas J. Bensley.

METAPHORS INTERPRETED.

To the Editor of The Living Church:

APROPOS of the letter of the Rev. Dr. W. S. Bishop in your issue of October 1st, allow me to suggest interpretations of the metaphors which he employs.

Christ is the Candle to lighten the Gentiles (St. Luke 2: 32); the Catholic Church is the Golden Candlestick (Rev. 1: 20); "P. E." is the bushel under which both candle and stick are hidden (St. Matt. 5: 15, etc.).

The Holy Catholic Church is the birthright of all Christ's followers (Heb. 12: 2); Protestantism is the mess of pottage which makes us untrue (Heb. 6: 12-16).

The treasure is *the* Faith (II. Cor. 4: 7); the earthen vessel is our human nature which by its sinful divisions has broken and marred its precious contents Read Hymn 284.

Louisville, Ky. Arthur Gorter.

THE CHANGE OF NAME.

To the Editor of The Living Church:

MAY I suggest that in the last line of the proposed "Joint Resolutions," page 737 of The Living Church for October 1, 1910, the name of our country be given in full as "The United States *of America*"? This may not be necessary; but in changing the name of our branch of the Church, do not let us try to change also the name of our country. There are other "United States" than the one in which we happen to live. Do let us be exact and accurate in a formal matter of this kind.

In amending the title page of the Book of Common Prayer, pray do not include lines 9 and 10—"commonly called The Protestant Episcopal Church." To do so is to retain the use of the present name of the Protestant Episcopal Church in the United States of America. To be sure, it may be formally declaring ourselves to be an American and a Catholic Church, but it is doing so where few people will see it, who are not controversially inclined. If it is thought that such a statement is really desirable for legal and other reasons, then put it in the Preface of the Prayer Book, and say "The American Catholic Church in the United States of America, heretofore known in law as the Protestant Episcopal Church in the United States of America." While we are making this momentous change for the good of the Church, do let us do it right, and not retain a "has-been," a "commonly-called," and a nickname title. Let us learn from the past. "Christmas Day," "Ash Wednesday," and "The Purification of Saint Mary the Virgin" are the "commonly-called" titles of "The Nativity of our Lord" and "The Birthday of Christ," of "The first day of Lent," and of "The Presentation of Christ in the Temple." The Prayer Book and very few persons use the latter titles; the clergy and the people universally use the former. With one exception these unused titles were added by the English Reformers to the titles given in the First Prayer Book of Edward VI. and possibly in exchange for the omission of "commonly called the Mass" from the title of the Holy Communion.

Your correspondent, Rev. Edward H. Eckel, goes still further, and expands the present title from one of two adjectives to one of five adjectives—"American, Catholic, Anglican, Protestant, Episcopal." Please don't! P. E. C. in the U. S. A. is bad enough. Deliver us from the "A. C. A. P. E. C. in the U. S. A."

Why persist in littering up the title page of the Prayer Book with historical statements and pedigrees?

Instead of looking back to the past history of "the Protestant Episcopal Church in the United States of America," why not grasp the opportunity that is now before us, and turn our heads forward and look to the future of "The American Catholic Church in the United States of America"? William T. Magruder.

Columbus, Ohio, October 1, 1910.

GREEK UNIATES.

To the Editor of The Living Church:

IN your issue of September 17th, you say in "Answers to Correspondents: "The Greek Uniates in communion with Rome are chiefly Maronites." Permit me to point out the facts.

The majority of the so-called Greek Uniates, or rather the Eastern Christians united to Rome, are *Ruthenians* and *Servians* living in the Austro-Hungarian Empire. They number 4,097,073 souls. The Maronites do not exceed the number of 300,000 souls.

The Uniate Churches are Greek in name only.

1. Pure Greeks.
2. Italo-Greeks, 50,000.
3. Georgians, one congregation at Constantinople.
4. Graeco-Arabs or Melekites, 110,000.
5. Ruthenians, Servians, Bulgarians, Roumenians, 4,200,000.
6. Chaldees, 70,000 (Patriarch of Babylon).
7. Uniate Copts, 20,000 (Patriarch of Cairo).
8. Syrian Church, 25,000 families (Patriarch of Beirut).
9. Uniate Church of Malabar, 200,000.
10. Uniate Armenians, 130,000.
11. Maronites, 300,000.

Sincerely yours,

Iron Mountain, Mich. (Rev.) R. W. Nickel.

God has not instituted worship because he needs our worship, but because we need it. While we are in a worshipful state we are in humiliation and adoration—emptied of self. While in this state the Lord can come in and fill our hearts with His presence. While in a state of worship we are in a state of rest, calling us from the natural to the spiritual, from the temptations, combats, and conflicts of every day life. If there were no worship man would forget his spiritual or higher nature and live alone on the natural plane of life.—*Selected.*

Literary

IMMIGRATION.

IMMIGRATION is beginning to receive its due share of attention at the hands of civic and social workers. Perhaps the most striking discussion at the Cincinnati meeting of the National Municipal League was that over the subject *Immigration and the Municipal Problem*, to which Miss Grace Abbott, Congressman Bennet, Dr. C. W. Eliot, and President Bonaparte made notable contributions.

In speaking of the problem, Peter Roberts has made this suggestive comment in connection with the Pittsburgh Survey: "The representatives of these nations touch elbows in the streets, so that the languages heard when the people are marketing in the foreign quarters on Saturday night are as numerous as those of a seaport town. Twenty dialects are spoken. Yet the polyglot mass that confuses the visitor and induces pessimistic impressions as to the future of the city is each morning marshalled without tumult. The discipline of the industrial establishments converts this babel of tongues into one of the chief forces of production. Therein lies an appraisal not only of the American *entrepreneur*, but also of these men coming from nations of low efficiency, who are able so quickly to fall into line and keep step in an industrial army of remarkable discipline and output."

Our Slavic Fellow Citizens. By Professor Emily Greene Balch. New York: Charities Publication Committee. Price, $2.50 postpaid.

Miss Emily Greene Balch gives us in this striking book (just published by the Russell Sage Foundation) a detailed study of one of the big elements of this "polyglot mass." The point of view from which the study was made is that of interest in the social character and consequences of the immigration in question. Based on extended travel in peasant villages abroad, and on residence in the chief Slavic communities of this country, Miss Balch's book becomes a most important contribution to the literature of immigration. As she says in her introduction: "Acquaintance with any immigrant people in America alone is not enough. The naturalist might as well study the habits of a lion in a menagerie or of a wild bird in a cage. To understand the immigrant we should know him in the conditions which have shaped him, and which he has shaped, in his own village and among his own people; we should study the culture of which he is a living part, but which he is for the most part powerless to transport with him to his new home He must, however, be known also as he develops in America in an environment curiously blended of old and new elements."

The use of the phrase "our Slavic fellow citizens" is suggestive of the treatment and attitude assumed throughout the volume. The book is divided into two parts: (1) Slavic Immigration at Its Source; (2) Slavic Immigrants in the United States. It is a large 8vo, volume of 536 pages, with eleven maps, seven charts, and fifty-nine full page illustrations from photographs taken abroad by the author, and in this country by Hine. The Bibliography alone, thirty pages, is invaluable to all students.

HOUSING REFORM.

Housing Reform. By Lawrence Veiller. New York: Charities Publication Committee. Price, $1.25 postpaid.

Another Sage Foundation publication is Lawrence Veiller's new book on Housing Reform. Some idea of the author's point of view may be gathered from the "Chapter on Don'ts" which concludes the volume:

Don't let your city become a city of tenements. Keep it a city of homes.

Don't imagine there is no necessity for action because conditions in your city are not as bad as they are elsewhere.

Don't build a model tenement until you have secured a model housing law.

Don't attempt to legislate first and investigate afterwards.

Don't permit any new houses to be built that do not have adequate light and ventilation and proper sanitation.

Don't legislate merely for the present.

Don't permit the growth of new slums. Prevention is better than cure.

Don't complain of the enforcing authorities until you are familiar with their methods of administration.

Don't tolerate cellar dwellings.

Don't let the poor be denied a liberal supply of water in their homes.

Don't permit houses unfit for human habitation to be occupied.

Don't take up minor matters, but attack the worst evils first.

Don't allow the enforcement of housing laws to be nullified by politicians.

Don't neglect the landlord's side of the question.

Don't repeat the talk about the poor not wanting good housing accommodations.

Don't ask the poor questions about themselves in housing investigations, but about their houses.

Don't resort to criticism of public officials until you have tried coöperation.

Don't rely on the death rate alone as an index of good or bad housing conditions.

Don't confuse the fields of public and private effort.

Don't cease your efforts when you have passed a good law. Eternal vigilance is not only the price of liberty, but of all progress.

Mr. Veiller writes out of an abundant experience. He has been deputy tenement house commissioner (under Robert W. DeForest in Mayor Low's administration), secretary of the New York City Club, and now is secretary of the Tenement House committee and of the National Housing Association. He writes, however, in a somewhat hopeless way about most of the problems. One arises from a reading of his book feeling enlightened at the facts of the situation, but with a feeling akin to hopelessness over the outlook.

PROGRESS IN DEMOCRATIC GOVERNMENT.

GOVERNOR HUGHES' Yale Lectures on the *Conditions of Progress in Democratic Government* have been issued in attractive form by the Yale University Press (70 Fifth Avenue, New York). They are uniform with James Bryce's lectures in the same course (the Dodge Lectures) a year before on the *Hindrances to Good Citizenship*. The price is $1.15 net.

The governor approaches the consideration of his subject from an abundant experience and a deep seated concern, with a view to quickening in young men a sense of civic responsibility. And he succeeds admirably, for a full measure of his own high-minded conception of public duty is poured into these addresses. The titles are "The Attitude of the Individual," "Administrative Efficiency," and "Political Parties." The concluding words of the first lecture given are the keynote of his treatment of the several topics which he considers: "Prize your birthright, and let your attitude toward all public questions be characterized by such sincere democratic sympathy, such enthusiasm for the common weal, such genuine love of justice, and such force of character, that your life to the full extent of your talent and your opportunity shall contribute to the reality, the security, and the beneficence of government by the people."

MUNICIPAL SOCIALISM.

THOSE who believe that the growing activities of our municipalities is a serious evil, threatening the welfare of the body politic, will find in W. G. Towler's volume *Socialism in Local Government*, published by the Macmillan Company ($1.50 net), a set of vigorously expressed arguments. Taking for his motto Leroy Beaulieu's statement "that municipal socialism is one of the gravest and most insidious maladies which now threatens modern civilization," Mr. Towler (who is the secretary of the London Municipal Society) furnishes some pretty definite views of what he prefers to call the remarkable position "towards which socialism in local government has been so far carried," by indicating what in the author's judgment are the evil consequences of the movement. Municipal trading, as they call municipal ownership and operation of public utilities in England, constitutes the principal phase of municipal socialism, which is attacked upon the usual grounds.

We who are so frequently called upon to regard English cities as models find it difficult to understand if Mr. Towler's views are well founded how badly off they are because they have so nearly eliminated the beneficent system of the private ownership and operation of public monopolies like transportation, lighting, and water. Municipal trading is bad because it builds up a bureaucracy; *per contra*, private trading builds up—what? Municipal trading destroys initiative on the part of the individual; *per contra*, private trading destroys—what? There is this much to be said, however: the book is vastly superior to Robert P. Porter's book on the same subject.

YOUTH IN CITY STREETS.

JANE ADDAMS' *The Spirit of Youth and the City Streets* [Macmillan Co., $1.25 net], is one of the vital books of the past year. It needs to be read and inwardly digested by all who have the welfare of children at heart. Believing that a large part of the so-called crime on the part of the youth of the city owes its origin not to criminal instincts, but to a natural spirit of adventure, Miss Addams seeks to suggest how this spirit may be utilized and developed for the good of the children and for the community. The book is replete with suggestions, the outgrowth of years of constant contact with children of all ages, antecedents, and characteristics. Through all she sees the divine, and her concluding words are worthy of long and careful pondering: "We may either smother the divine fire of youth or we may feed it. We may either stand stupidly staring as it sinks into a murky fire of crime and flares into an intermittent blaze of folly, or we may tend it into a lambent flame with power to make clean and bright our dingy city streeets" and she might have added—the homes of our people everywhere.

CLINTON ROGERS WOODRUFF.

REV. W. W. BATTERSHALL, D.D.,
Albany.

ALFRED MILLS,
Newark.

HON. L. BRADFORD PRINCE.
New Mexico.

GENERAL CONVENTION

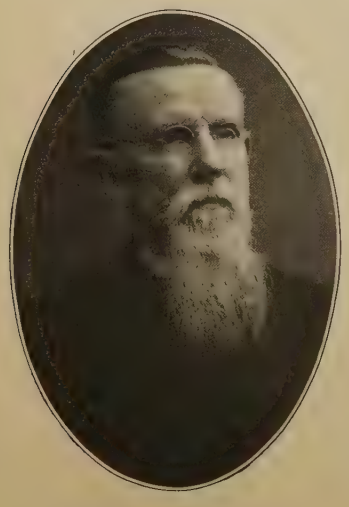
MEMBERSHIP IN GENERAL CONVENTION.

No body of men that assembles in this country has characteristics of greater dignity than the General Convention of the American Church, which assembles triennially and which begins its session at Cincinnati on Wednesday of the present week. The Bishops, who comprise the Upper House and who number about one hundred, are leaders in their respective communities. Each diocese is represented by four clerical and four lay deputies who are chosen from the best men that the diocese has to offer to the Church. The clerical deputies are men at the head of important parishes or who are otherwise looked upon as strong forces for the Christian religion. The lay deputies are judges, lawyers, substantial men of affairs, educators, editors, thinkers, those who have accomplished something or are trying in a constructive manner to accomplish something in the world of letters or of commerce or of law.

The dioceses that carry the greatest influence in General Convention are generally those that return tried leaders from term to term, who have the advantage of long service with its subsequent acquaintanceship, associations, and committee membership. These pages show the faces of some of the veterans of service who have sat in the House of Deputies for long terms.

First of them in service would be Alfred Mills of the diocese of Newark, who has served in every General Convention since 1874, first from New Jersey and then from Newark, and who was elected to the present Convention, but found himself unable to attend by reason of impaired health. The veterans of longest continuous service are, therefore, the Rev. Dr. Battershall of Albany and Hon. L. Bradford Prince of New Mexico, formerly of Long Island, both of whom have served continuously since 1877. Dr. Battershall has for many years been rector of St. Peter's Church, Albany, and is Archdeacon of Albany. Mr. Prince is a lawyer and has served as Chief Justice and as Governor of New Mexico, having formerly been a member both of the Assembly and of the Senate of New York state. He is President of the University of New Mexico and of the New Mexico Agricultural College, and in attending the present session of General Convention is obliged to forego the pleasure of sitting as a member of the State Constitutional Convention of New Mexico.

The Rev. J. S. B. Hodges, D.D., of Maryland, who was for many years rector and is now *rector emeritus* of St. Paul's Church, Baltimore, has the distinguished honor of having been a member of the General Convention of 1865, which is the farthest removed of the Conventions in which any present deputy was a member. Every one of our present Bishops has been consecrated since that Convention. Dr. Hodges was also a member of the Conventions of 1868, 1886, 1892, 1895, 1898, 1901, 1904, and 1907. From the Convention of 1871 two members are returned to the present Convention, being the Rev. T. J. Beard, D.D., of Alabama, and Hon. John H. Stiness, LL.D., of Rhode Island. Dr. Beard is general missionary in his home diocese and is probably more familiar with the detail



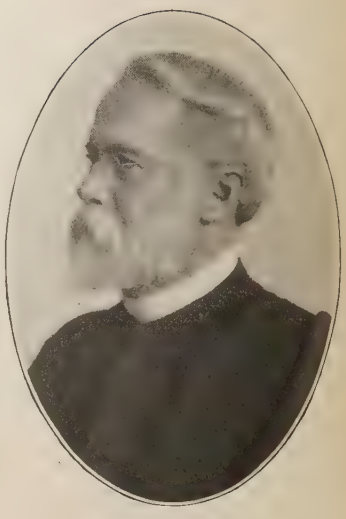
REV. T. J. BEARD, D.D.,
Alabama.

REV. R. H. McKIM, D.D.,
President of the House of Deputies.

REV. J. S. B. HODGES, D.D.,
Maryland.

HON. J. H. STINESS, LL.D.,
Rhode Island.

REV. H. L. JONES, D.D.,
Bethlehem.



REV. C. W. LEFFINGWELL, D.D.,
Quincy.

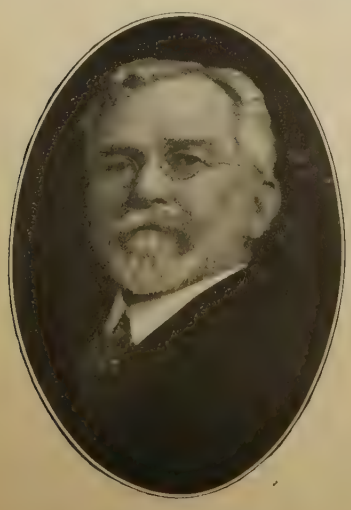
of missionary work in Alabama than any other one man except the Bishop. Mr. Stiness was for many years Justice and for several years Chief Justice of the Supreme Court of Rhode Island, and is a member of the American Church Union and has been a power for good in the American Church. Dr. Beard has sat in only five Conventions, but Judge Stiness, like Dr. Battershall and ex-Governor Prince, is now entering his twelfth Convention.

Strangely enough, no deputy who sat in the Convention of 1874 will be a member of the present Convention, each of those already mentioned having for some reason skipped that date. Beginning service in 1877, the Rev. Charles W. Leffingwell, D.D., of Quincy has been elected to every Convention since, but twice he was not in actual attendance. The Rev. H. L. Jones, D.D., of Bethlehem has served continuously from 1880 and is thus beginning his eleventh Convention.

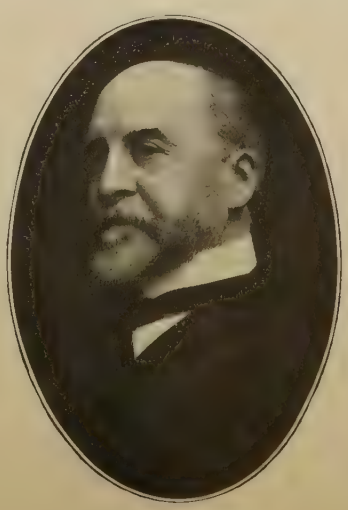
Continuous service since 1883 is the record of William Bayard Cutting of New York and Col. Z. D. Harrison of Atlanta. Mr. Cutting is a lawyer of distinction in New York and senior warden of Christ Church. He is a trustee of Columbia University and director of the New York Botanical Garden and of the American Museum of National History and director in a number of railroads, insurance companies, and other large interests. Col. Harrison has for many years been clerk of the Supreme Court of Georgia and is a trustee of the University of the South. Edward L. Davis of Western Massachusetts also began his service in 1883, but missed attendance at the Convention of 1889.

Quite a group of deputies who have attained distinction began their service in 1886. These include the Ven. Dr. Carey of Albany, Archdeacon of Troy, and the Rev. Dr. Eccleston of Maryland, rector of Emmanuel Church, Baltimore. Of lay deputies beginning in that Convention and serving continuously ever since, Joseph Packard of Maryland is a lawyer who has been prominent both in Church and in State in his home community. John N. Carpender of New Jersey is a manufacturer at New Brunswick, N. J., and senior warden of his home parish, prominent in the diocese and president of the local Church Club. J. Pierpont Morgan of New York is too well known in connection with his many financial interests to require introduction. Charles E. Hay of Springfield, a brother of the late John Hay, Secretary of State, served as Lieutenant and Brevet Captain of Cavalry during the Civil War and has been Mayor of Springfield, Ill., his home city. A. Dupont Parker of Colorado was educated for the ministry at the General Theological Seminary, but was not ordained, and is a man of affairs in Denver, connected with several railroads and other large institutions. Judge Miles F. Gilbert of Springfield has been an exceedingly useful member of General Convention and served on a number of important committees. Two other deputies, the Rev. Dr. Winchester of Tennessee and Francis Lynde Stetson of New York, also began service in 1886, but Dr. Winchester missed the Convention of 1892 and Mr. Stetson that of 1889. The latter is a lawyer of national repute, counsel and director for a large number of railroads and great corporations, and has taken an important part in the legislation of the Church.

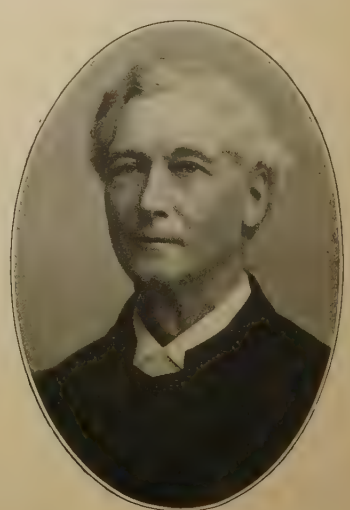
The Rev. George S. Bennitt, D.D., deputy from Newark, has served continuously since 1889. He has given much attention to Sunday school work and is himself the author of a course of text books. The same service has been given by the Rev. George McClellan Fiske, D.D., of Rhode Island, president of the Standing Committee; and by the Rev. Frederick A. DeRos-



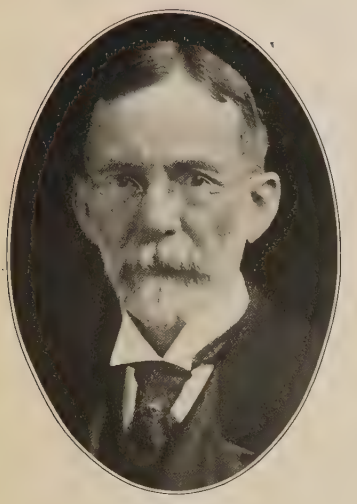
COL. Z. D. HARRISON,
Atlanta.



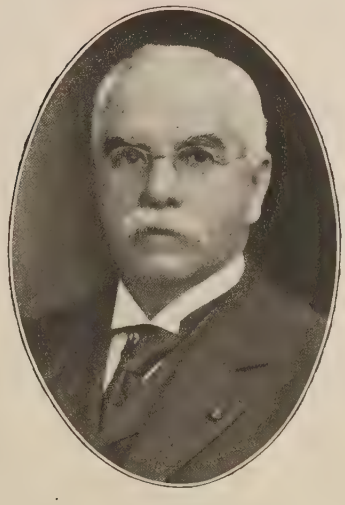
EDWARD L. DAVIS,
Western Massachusetts.



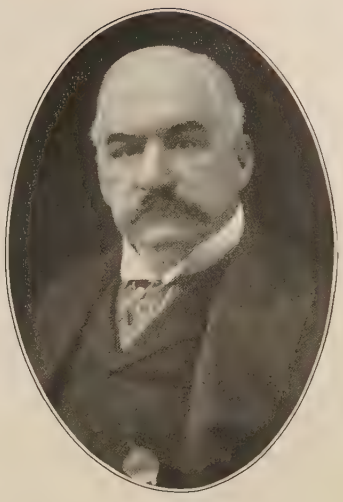
VEN. JOS. CAREY, D.D.,
Albany.



JOSEPH PACKARD,
Maryland.



JOHN N. CARPENDER,
New Jersey.



J. PIERPONT MORGAN,
New York.

set of Springfield, who is secretary of the present joint commission on Ecclesiastical Relations.

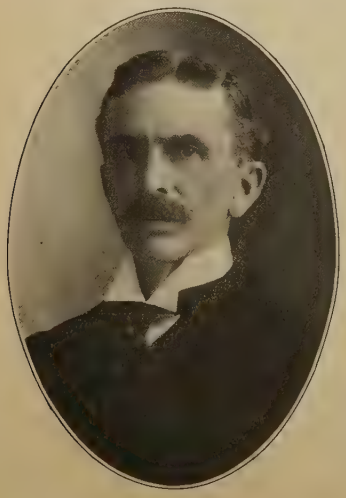
Another deputy who would be near the head of the list were it not that his health does not permit him to attend, is the Rev. Charles H. Strong, D.D., of the diocese of Georgia, who began service in 1883 and has been a member of six General Conventions, missing those of 1901 and 1904.

It is impossible to write in detail of the many deputies who have attained distinction, but who are not included in this list of the veterans of the House of Deputies. Of the clergy they include the president of the House, the Rev. Randolph H. McKim, D.D., LL.D., D.C.L., who has served continuously as deputy from Washington since 1892, and who succeeded the late Dr. Lindsay as president of the House of Deputies in 1894; rectors of great parishes such as Trinity, Incarnation, Calvary, and St. Thomas', New York; St. Stephen's and St. Mark's, Frankford, in Philadelphia; Trinity Church, Boston, etc.; deans of Cathedrals in many dioceses; representatives from the faculties of theological seminaries at Cambridge, Alexandria, Chicago, Nashotah, Faribault, and Gambier; men of importance in the missionary field and as archdeacons; and a large number of others.

Among laymen not already mentioned, Judge Andrews of Syracuse is senior in years of any in the House of Deputies and now sits in his fifth Convention. Francis A. Lewis of Pennsylvania, and Henry H. Ingersoll of Tennessee are lawyers and authors of important works that are quoted as authorities in our courts. Robert H. Gardiner of Maine was president of the Brotherhood of St. Andrew until he felt it necessary to resign last winter. H. D. W. English of Pittsburgh was his predecessor in that office and has been a distinguished leader in the fight against civic corruption in that city. Col. E. A. Stevens of Newark is an influential member of the American Church Union and has twice served as presidential elector. Hamilton W. Mabie, the distinguished author and associate editor of the *Outlook* is a deputy from Newark. Justice Lurton of the United States Supreme Court and Dr. W. B. Hall, vice-chancellor of the University of the South, men of national reputation, are deputies from Tennessee.

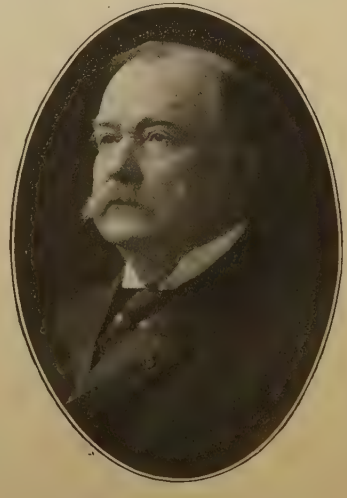
This recapitulation of names by no means exhausts those that will be recognized in the nation generally. Indeed, there are few deputies who have not already towered above their associates at home before they are honored with the distinction of representing their diocese in General Convention.

YOU CANNOT draw any lines whatever when you are dealing with the religious life. There are no provinces outside of it. It covers the equator and the poles, and thrusts its roots into the core of the world of personality. If it does not go through and through a man, it does not go into him at all. That is the nature of religion; it is as thorough-going, as permeating, as life itself. It pulses into and suffuses the least things—as the life-blood warms the very finger-tips and says: these are mine; these are sacred things; make them so. Nothing is too small or remote to have a vital religious significance. If we really and truly believe that, we will make an end of drawing those futile lines between what we call secular and religious, commonplace and sacred. There are no such distinctions in the new life which the Lord Jesus Christ brought into the world. Like His own garment, that robe of life is all one piece, seamless, inseparable; and every thread that enters it runs straight through warp or wool, and interwines with every other thread to form the entire fabric of character.—Southern Virginia *Diocesan Journal.*



HON. MILES F. GILBERT,
Springfield.

A. D. PARKER,
Colorado.



HON. CHAS. E. HAY,
Springfield.

REV. GEO. S. BENNITT, D.D.,
Newark.

REV. G. McC. FISKE, D.D.,
Rhode Island.

FRANCIS LYNDE STETSON.
New York.

SUNDAY APPOINTMENTS IN CINCINNATI.

SUNDAY, OCTOBER 9—PREACHERS AND SPEAKERS.

ST. PAUL'S CATHEDRAL, 7th and Plum Streets. 11, the Bishop of Salisbury. 8, the Bishop of Iowa.

ADVENT, Kemper Lane. 11, the Bishop of the Philippines. 4:30, Church Temperance Society service, the Bishop of Harrisburg.

CALVARY, Clifton. 11, the Bishop of Massachusetts. 8, the Bishop of Pittsburgh.

CHRIST, 4th Street bet. Sycamore and Broadway. 11, the Bishop of Albany. 7:45, the Bishop of Virginia.

EMMANUEL, 2349 Eastern Avenue. 11, the Bishop of Pittsburgh.

EPIPHANY. 11, the Bishop of Hankow. 4:30, the Bishop of the Philippines.

GRACE, Reading Road and Gholson Avenue, Avondale. 11, the Bishop Coadjutor of Fond du Lac.

NATIVITY, Hawthorne and Phillips Avenue. 11, the Bishop of Tokyo.

OUR SAVIOUR, Hollister Street, near Auburn. 11, the Bishop of Southern Brazil. 7:30, the Bishop of Springfield.

ST. ANDREW'S (colored), Eighth and Mound Streets. 11, the Bishop of Cape Palmas. 7:45, Archdeacon Russell.

ST. LUKE'S, Findlay and Baymiller Streets. 10:30, the Bishop of Fond du Lac. 7:45, the Bishop of New Mexico and Arizona.

ST. PHILIP'S, Northside. 4, the Bishop of Utah.

Outside the City.

CARTHAGE, St. Peter's. 7:30, Rev. C. B. Wilmer, D.D.

COLLEGE HILL, Grace. 11, the Bishop of Washington. 7:30, the Bishop of Kyoto.

FERNBANK, Resurrection. 11, the Bishop of Kyoto.

GLENDALE, Christ. 11, the Bishop of Alaska.

HARTWELL, Holy Trinity. 11, the Bishop of East Carolina.

HYDE PARK, Redeemer. 11, the Bishop of Honolulu.

MADISONVILLE, Holy Trinity. 4, the Bishop of Alaska.

NORWOOD, Good Shepherd. 11, the Bishop of Bethlehem. 7:30, the Bishop of Salina.

OAKLEY, St. Mark's. 11, John W. Wood.

WINTON PLACE, St. Stephen's. 4, the Bishop of Marquette.

WYOMING, Ascension. 11, the Bishop of Cuba.

COVINGTON, KY., St. John's. 11, the Bishop of Duluth.

COVINGTON, KY., Trinity. 11, the Bishop of Atlanta. 7:30, the Bishop of Michigan.

FORT THOMAS, KY. 11, the Bishop of Southern Virginia.

NEWPORT, KY., St. Paul's. 11, the Bishop of Harrisburg. 7:30, the Bishop of Wyoming.

OTHER SUNDAY APPOINTMENTS.

3:00 P. M.—Conference under the auspices of the Church Laymen's Union, Church of Our Saviour, Hollister Street, Mount Auburn.

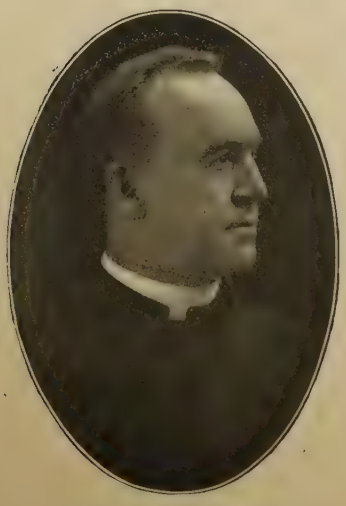
3:30 P. M.—Meeting in the interest of the Church Temperance Society, Church of the Advent, Kemper Lane, Walnut Hills.

4:30 P. M.—Conference under the auspices of the Church Laymen's Union, Grace Church, opposite Gholson Avenue on Reading Road, Avondale.

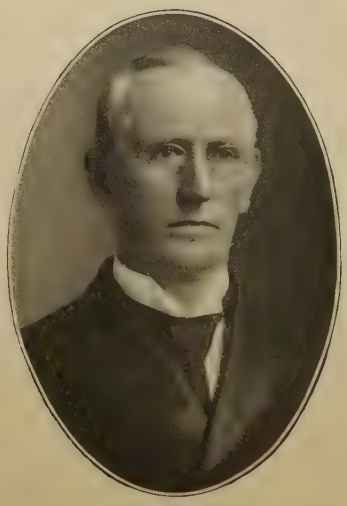
8:00 P. M.—Service at Calvary Church, Clifton, in the interest of the Church Laymen's Union.

Evening services at various City Churches with sermons by special preachers.

8:00 P. M.—Triennial Sermon before the General Convention and the Board of Missions, at St. Paul's Cathedral, in commemoration of the seventy-fifth anniversary of the consecration of the Rt. Rev. Jackson Kemper, D.D., LL.D., first Missionary Bishop of the Church. Preacher, the Rt. Rev. Theodore Nevin Morrison, D.D., Bishop of Iowa.



REV. F. A. DE ROSSET,
Springfield.



J. H. FITTS,
Alabama.

REV. C. H. STRONG, D.D.,
Georgia.

WEEK-DAY KALENDAR.

Friday, October 7th.

9:00 to 10:15 A. M.—Mission Study Classes at Cathedral House.
10:30 A. M.—Session of the Woman's Auxiliary, in Auxiliary Hall.
11:00 A. M.—First Joint Session of the House of Bishops and the House of Deputies, for the reception and discussion of the Triennial report of the Board of Missions, at Music Hall.
2:00 P. M.—Organ Recital in Music Hall; Mr. W. S. Sterling, Dean of the Metropolitan College of Music.
8:00 P. M.—Church Unity Society at the Cathedral. Speakers, the Bishop of Bethlehem, Rev. E. L. Parsons of California, Mr. Frederic Cook Morehouse of Milwaukee.

Saturday, October 8th.

8:00 A. M.—Celebration of the Holy Communion for the Woman's Auxiliary, with Presentation of the United Offering at Christ Church.
10:30 A. M.—Woman's Auxiliary Sectional Meeting of Junior Leaders, in the Junior Room.
2:30 P. M.—Woman's Auxiliary General Meeting in Music Hall. Announcement of the United Offering. Addresses by the Bishops of Alaska, Tokyo, North Carolina, and the Philippines.
4:30 P. M.—Tea served by the Woman's Auxiliary in the Tea Room.
8:00 P. M.—General Reception to the Bishops and Deputies and their ladies, and the Woman's Auxiliary, tendered by Mr. and Mrs. Wm. Cooper Procter, at the Art Museum, Eden Park.

Monday, October 10th.

9:00 A. M.—Conference under the auspices of the Church Laymen's Union in Conference Hall.
9:30 A. M.—Adjourned Conference of the Diocesan Officers of the Woman's Auxiliary in Auxiliary Hall.
12:00 M.—Woman's Auxiliary, Prayers for Missions, followed by introduction of Missionary Department Secretaries.
2:00 P. M.—Organ Recital in Music Hall; Mr. John Yoakley, Organist, Christ Church.
3:00 P. M.—Proposed Second Joint Session of the House of Bishops and the House of Deputies.
5:00 P. M.—Conference of the Church Laymen's Union, Conference Hall.
7:30 P. M.—Banquet at the Hotel Sinton, under the auspices of the Brotherhood of St. Andrew, addressed by the Rt. Rev. C. E. Woodcock, D.D., Bishop of Kentucky, and George Wharton Pepper Esq., of Philadelphia.
8:00 P. M.—Meeting of the Anglican and Eastern Orthodox Churches' Union at St. Paul's Cathedral.

Tuesday, October 11th.

9:00 A. M.—Conference of the Church Laymen's Union, in Conference Hall.
9:00 to 10:15 A. M.—Mission Study Classes at Cathedral House.
10:30 A. M.—General Conference of the Woman's Auxiliary, in Auxiliary Hall.
NOTE—The Conferences and Question Box Sessions will be followed by prayers at noon, and by brief addresses by Missionary Bishops, each day's session closing by 1 o'clock.
1:45 P. M.—Woman's Auxiliary, Sectional Meeting of the Leaders of the Babies' Branch in Junior Auxiliary Room.
2:00 P. M.—Meeting of the Daughters of the King at St. Paul's Cathedral.
4 to 6 P. M.—Reception to the Woman's Auxiliary at Country Club, Grandin Road.
5:00 P. M.—Conference of the Church Laymen's Union in Conference Hall.
8:00 P. M.—Missionary Mass Meeting, Music Hall.
8:00 P. M.—Daughters of the King. Opening service at St. Paul's Cathedral. Sermon by the Rt. Rev. Cleland Kinloch Nelson, D.D., Bishop of Atlanta.

Wednesday, October 12th.

7:30 A. M.—Celebration of the Holy Communion at St. Paul's Cathedral for the Daughters of the King
9:00 to 10:15 A. M.—Mission Study Classes at Cathedral House.
10:00 A. M. and 2:30 P. M.—Conference of Sunday School Workers under the auspices of the Sunday School Joint Commission in Conference Hall.
10:00 A. M. and 2:30 P. M.—Meeting of the Daughters of the King at St. Paul's Cathedral.
10:30 A. M.—General Conference of the Woman's Auxiliary, in Auxiliary Hall.
10:30 A. M.—Junior Auxiliary Sectional Conference in Junior Room.
2:00 P. M.—Organ Recital in Music Hall; Miss Lillian Tyler Plogstedt, organist, Church of the Epiphany.
2:00 P. M.—Business Meeting of the Executive Committee of the Missionary Council, Fifth Department, Committee Room.
2:30 P. M.—Service and Reception in the interest of the Junior Auxiliary, at the Church of the Advent, Walnut Hills. Address by the Presiding Bishop.
8:00 P. M.—Meeting of the Daughters of the King at St. Paul's Cathedral.
8:00 P. M.—Church Laymen's Union Conference at Christ Church Parish House.

Thursday, October 13th.

7:30 A. M.—Celebration of the Holy Communion for the Sunday School Commission and the Daughters of the King at St. Paul's Cathedral.
9:00 to 10:15 A. M.—Mission Study Classes at Cathedral House.
10:30 A. M.—General Conference of the Woman's Auxiliary, Auxiliary Hall.
10:00 A. M., 2:30 P. M.—Sunday School Joint Commission Conference in Conference Hall.
10:00 A. M., 2:30 P. M., 8:00 P. M.—Meetings of the Daughters of the King at St. Paul's Cathedral.
12:00 M.—Reception for the General Convention and Woman's Auxiliary, at Bethany Home, Glendale. Special cars on C., H. & D. train at 12:25 P. M. Luncheon served. Returning leave Glendale at 3:20 and 5:13 P. M.
2:30 P. M.—Church Periodical Club, Auxiliary Hall.
8:00 P. M.—Missionary Mass Meeting in Music Hall.
8:00 P. M.—Mass Meeting in the Interest of Sunday Schools, at Christ Church.
8:00 P. M.—Reception by the Council of the Order to the Daughters of the King, the Bishops and Clergy, at the Cathedral House.

PRE-CONVENTION CONFERENCE HELD.

CINCINNATI, October 4, 1910.

A PRE-CONVENTION conference of a number of deputies is in session at St. Paul's Cathedral House, beginning yesterday, in an endeavor to correlate views, in order that legislation may be effected with as great a degree of unanimity as possible. The members are using the suggestions made editorially in THE LIVING CHURCH of last week, with the approval of the Rev. C. B. Wilmer, D.D., as a basis, but no information is given as to their progress and Mr. Morehouse declined to make a statement for publication. Those participating are: Bishop Knight of Cuba, Rev. Dr. Wilmer of Atlanta, Rev. Dr. Manning of New York, Rev. Dr. Alsop of Long Island, Rev. Dr. Beverley Warner of New Orleans, Rev. Dr. Rogers of Fond du Lac, Dean Matthews of Cincinnati, Dean Vernon of Portland, Maine, Rev. George C. Stewart of Chicago, Rev. H. M. Ramsay of Portland, Oregon, Rev. E. L. Parsons of California, Rev. H. S. Longley of Central New York, Rev. E. H. Eckel of Kansas City, Messrs. George Wharton Pepper of Philadelphia, Robert H. Gardiner of Maine, Burton Mansfield of Connecticut, and Frederic Cook Morehouse of Milwaukee.

HE SAT BY THE SEA.

BY MARIE J. BOIS.

AS I finished the lesson for the day my eyes fell upon the first verse of the following chapter, "The same day went Jesus out of the house and sat by the sea." Simple action, simple words, read again and again, but only as an introduction to the wonderful parables with which we are all so familiar. This time, however, I read no further. The day before I had reached my beloved retreat by the sea, after having been a whole year without catching a single glimpse of either sea, lake, or river, and while still in the first keen enjoyment of the magic spell the sea ever casts upon her lovers, the words, "Jesus sat by the sea," suddenly acquired a new, a clearer meaning, with a message of their own. How real it made Him in His perfect humanity! Not as a dim, shadowy personality of two thousand years ago sat the God-Man by the sea, but as one of these very men before my eyes, busy on the shore or in their boats. He, the Lord of all, in the lowly guise of the Nazarene, sat on the shore. He too had watched the ever changing, restless sea; He too had listened to the anthem it is ever singing to its Maker. What were His thoughts then?

And I could but ask that during the summer days, as I sit by the sea, some faint reflection of His wondrous thoughts might be mine. Does it seem presumptuous? Have we not His promise: Ask, and it shall be given you. May we not claim His promise and ask for His Holy Spirit to inspire our every thought, our every action? "And it shall come to pass that I will pour my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit." His promise is unlimited, shall we not claim His wondrous gift?

FRIENDSHIP is a much larger, much finer, much deeper thing than mere relish of good company. It is a great deal more than mere congenial companionship. Let true and deep affection once grip you; let interest and pleasure once deepen into insight and sympathy and a sense of vital kinship of mind and spirit, and the relationship takes on an energy and a poignancy you had not dreamed of in your easy search for pleasure. Spirit leaps to spirit with a new understanding, a new eagerness, a new desire; and then you may make proof whether it be true friendship or not by the quick and certain test whether you love yourself or your friend more at any moment of divided interest.—*Woodrow Wilson.*

"THE BELOVED PHYSICIAN."

To F. P. R., C. F. M., H. O. P., F. A. W., J. W. H., L. L. S.,
"Men Who Have Helped Me."

"Those to whom in our suffering we turn for sympathy become hallowed beings. Saints they may not be, but saints they are to us, for they were canonized by our bitterest tears."—*Ships that Pass in the Night.*

Ye came to me as messengers
In Sorrow's darkest night,
To bless my heart with hope renewed,
My loved with healing might.

Unto your human hands this power,
This wondrous gift, was given:
Within my darkened day, one hour
Was bright with light from heaven.

Although above your mortal brows
No radiant halo lies,
To me your faces shine with light
Unseen by other eyes.

Saints ye may not be: yet my tears
To you this grace have given:
Ye were to me God's messengers,
Ambassadors of Heaven.

I. E. C.

THE OLD BLUE'S RIVALS,

By Mary L. Burdick.

"NO," grandmother said, thoughtfully, as she polished the last of her blue willow pattern cups, "I cannot say that I ever admired the set."

"Oh, grandmother!" exclaimed Janet, "Why I love every one of the dishes! And they were among your wedding gifts, too!"

"A part of my 'setting-out' as we used to call it. And father and mother made a real sacrifice to buy them. So I felt ungrateful not to care. But I almost cried when I first saw them.

"You see my cousin, Sally Williams, was married the same month that I was. And I thought Sally's china beautiful. It was white, and had a fine gold band around the edges. When I praised it to mother she said that it was pretty but that she guessed it was not the only set that would be given to a bride that year. Captain Barker would land at Portsmouth the next week and then I'd see something.

"Well, I saw the old-fashioned blue—and I just managed to keep my tears from falling, I was so disappointed. But father and mother thought that it was because I was so pleased that I could only whisper 'thank you.'

"The first Saturday after my new house was settled I asked father and mother and my three brothers and your grandfather's people to tea, and set the table with the blue china instead of the brown and white we used every day, and in the center of the table I put a glass pitcher with some wild roses.

"Every one said how pretty it was. And when Sally came to see me she praised it heartily, too. So I felt better about it; but away down in my heart I meant to buy a white and gold set when it should be convenient to do so.

"For a long time it was not convenient. Although we had a good farm, plenty to eat and wear, and acres of fuel, we had very little money. And for what we had there seemed always an immediate necessity. So it was not until just before the fifteenth anniversary of my wedding that I bought any china except, occasionally, a dish for ordinary use.

"As soon as I saw the set in Chester (our post-office town) I knew that I had found what I wished. It was just like Sally's, with a band of coral a little below the gold one. So I paid for it, and after the storekeeper had promised to pack it carefully and send it out the next day by the stage-driver I went about my other errands, one of which was the purchase of a white muslin wedding gown.

"Perhaps you've heard me speak of Carina, the young Swedish girl who lived with us for eight years? She thought the world of your Aunt Janet (who was a wee baby when Carina first came) and never tired of her many demands, and only smiled at her babyish tricks and roguish ways.

"Just after her third birthday little Janet left us. After an illness of three days she suddenly seemed better. Looking up at me she said, clearly: 'Janet isn't sick, mother. Janet's only tired. Carina can rest her.' And it was in Carina's arms that Rest found her.

"Well, child, life has to go on even though hearts ache, Carina did all she could for me, but spoke only once of Janet. Then she said: 'Never in my life did I think I should love like that. It was good we had her these years. Now I should be cheerful for you.'

"And so she was 'cheerful'! The years went by, changing her from a slight girl into a fine-looking young woman who came quietly to me one day with the news of her intended marriage, adding: 'But I give you a year's notice, and then if sickness is here I should not go.'

"I spun and wove for Carina, much as my mother had done for me; and I helped her with her quilts and other bedding, letting her keep her materials and do her sewing in a little room next to the kitchen. It was this last fact that gave her an unintended present.

"The day after the one I spent in Chester I had a bad headache and went upstairs in the afternoon to lie down. While I was asleep the stage-driver came, and finding the doors locked he put the box of china through the open window of Carina's sewing room on the table where I had laid the dress with its embroidery and a lace collar as a surprise.

"Later in the day I awakened feeling better, and hearing Carina come in from a neighbor's I called to her to look in her room.

"The next moment I heard a cry of joy. 'Oh, a tea-set! a tea-set! Never in my life did I think I should have anything like that! Never'!

"Instantly I saw the mistake. But I saw the girl's face too as she ran to me. 'Never in my life.' She had said that once before. I remember the words, and some others, also—not Carina's; 'Carina can rest her'—

"'It is from little Janet,' I said, 'She would wish you to have it.'

"No; I didn't regret it, nor the loss of my next china-set, either. For that brought to me a daughter. So it was little enough to give.

"Your uncle Will was the first of my sons to marry. He had lived in the South for two years, and we had never seen his wife. So when he wrote that he had business not far from us and would bring his wife for several months' visit I was glad enough, for I wanted to get acquainted with Marion—that was her name.

"At first matters did not go as I had thought. I know, now, that Marion was just shy—as a young orphan-girl among complete strangers might well be. But she seemed to me cold, and she thought I did not care for her.

"We treated each other very politely, though neither was quite happy. And each was bitterly disappointed when, just before Christmas, Will was called to Boston.

"'I'm afraid I can't get back for your holiday-dinner, mother,' he said. 'But I'll try. And I'll leave my gift for Marian with you, and your gift with her. And you must use yours on Christmas, whether I'm here or not. Promise!'

"I promised, and we said good-bye. The week was a busy one and passed quickly despite our missing Will. And Christmas was a white one as well as a bright, cold day, most fitting for peace and good will.

"After the turkey was in the oven and the vegetables were ready, Marian asked whether she might have the kitchen all to herself for an hour, and have Hiram (the man) to help her a little.

"I gave permission at once, although I hadn't the ghost of an idea what she wanted to do.

"Of course I never meant to go where she was until she had finished her undertaking. But suddenly a strong odor of roasting turkey came to me, and I flew into the kitchen with no thought save of basting.

"Before the large table stood Marian wiping as fine a set of china as any one could wish. I took it in with one glance. The prettiest pattern of blackberry-vines—leaves and blossoms trailing gracefully over the main color, a pale pink.

"Marion was startled at seeing me, and sprang foward to hide her work.

"'No! no! You must not see yet!' she cried, excitedly. 'I told Will that I would arrange it first.'

"Just as she finished speaking, her foot slipped in a little pool of water left by Hiram's snowy boots when he had carried the crate into the house. Involuntarily she clutched for the table, to save herself. But it was only the leaf, already heavily weighted, which she caught. And table, china, and Marion went down in one appalling crash!

"'Are you hurt, Marion, are you hurt?' I asked, as I helped her to rise from the floor.

"'No, but your china! your pretty china! Will's gift! You shall have all of mine, but it will never be the same! Oh, mother! Mother! I have broken your china! Oh, *Mother!*'

"And she threw her arms around me.

"'My dear,' I said, and I held her tightly, 'I think you have broken every dish, but I know you have mended mother's heart.'

"And at that point the door opened, and Will found us together, crying.

"I must say he was a cheerful man for one whose Christmas offering had been broken before it could be used once. Maybe he realized that the situation hadn't been quite easy, and was relieved by the change.

"No, Janet, I wouldn't let Marion give me another set. I'm not superstitious, but I felt that I'd won her by losing the dishes. And I meant to keep her, my best Christmas present.

"So I've just gone on using the old blue. But since you love it and are my only granddaughter I will give it to you. Your grandfather can have it sent the day you return to Bangor. And that's all I have to say about china—and it's more than enough, too!"

But it was not all that grandmother had to say.

True, the willow-pattern made its way in safety to Janet's home, and for six weeks the young girl served tea to her classmates in the quaint, deep cups. Then followed this letter:

"My dear Granddaughter:

"I thank you again and again for the lovely butterfly-set. And to think that you painted it for me! When I looked at the yellow-winged ones I feel as if I were a child again in the clover-fields at home. Maybe you'll think my childhood has lasted for seventy years when I tell you what I would like you to do. I know you meant me to use the new china for my golden wedding supper in June. But I'd rather keep it for the day you graduate, and borrow the willow-pattern china for our fiftieth anniversary. I want the table to have the old blue as it did at my first party. And if you will express it to me at once it will be as well. You see the dishes stand for a great deal of my life and experiences. And without them the cupboard does not seem quite natural to "GRANDMOTHER."

MY JUNGFRAU.

By May Richards Berry.

IT is only a little inexpensive picture post-card of the Jungfrau, picked up as a souvenir during a summer's wandering, a picture post-card, but made up with a simple cardboard mat and a strip of red glazed paper arranged in such a manner that the light, striking it, gives the mountain the appearance and coloring of sunshine.

I brought the picture home and placed it in my study near a window, and what a friend it has become!

Perhaps it is a day when the sun is shining brightly out of doors, the birds are singing joyfully, the world is attune, and so my heart is light. I look at my Jungfrau and it, too, is wrapped in sunshine which floods it with a rosy light, spreading from the valley which surrounds it to the snow-capped summit. We are all in perfect harmony.

Another day the sun is hidden, and the earth deluged with rain, but still the light reflects a pink glow of sunlight on my Jungfrau, and however disagreeable the weather may be out of doors I need only to look at my little picture and bathe my imagination in its rosy lines, forgetful of all inclemency.

Then the twilight comes to close a busy, irritating day, but rest is found in watching the shadows play about my Jungfrau. The setting sun bursts its light upon the entire picture, while gradually the valley is left in shadow, when one can so easily fancy that those picture cattle are lying down to rest, and little by little the shadow creeps up and up until at length it fades out to the darkness of the approaching night.

But it is on the days when everything is dark that I love my Jungfrau best; those days when the sun shines neither without nor within. Every one knows such days, when plans fail, hopes are frustrated, discouragements are overwhelming, nothing seems to go just right, and life on the whole seems to be a pretty hard battlefield.

Then when I look at my little mountain picture I see, it is true, those pleasant green valleys below, through which one passes before coming to the base of the mountain; but up along its sides I see crags, and huge boulders, jagged rocks, and icy crevasses. These are all in shadow, as I feel myself to be. There is no easy path leading up to the summit, glorious in the sunlight; if one were to gain such a height one must needs struggle nobly, for the crags will scar the hands, the boulders block the way and cause the traveller to turn back in disappointment. One would lose sight at times of the goal when the jagged rocks obstruct the view, and how one would slip back again and again on those icy crevasses, no matter what resolutions one had made to push on.

But there at the top still glows that never-failing sunlight of encouragement, drawing one ever onward and upward, over the crags of toil, the boulders of disappointment, the jagged rocks of hopelessness and discouragements, and the icy crevasses of broken resolutions, to stand one day in its warmth and brightness which is like the rewarding smile of the Master after a well-fought fight.

I would not be content, however, to dwell forever in that peaceful valley below. No, I pray, rather, for strength to struggle on from crags to greater heights, often stumbling and slipping it may be, but rising each time, however, and going forward little by little until at length I can look calmly down upon the clouds on life's sky which, from such a height, look so petty and insignificant. For is not a sky overspread with clouds of various hues and shapes more beautiful to look upon than one of dazzling blueness? Truly, life too is better for some clouds.

Dear little Jungfrau, with your cheering brightness, teach me to send out my rays of cheer and encouragement also, despite any tempests and dreariness without, so that others, too, may be helped and strengthened as I have been by you!

A SEARCHING QUESTION.

By Kate Woodward Noble.

"HE that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" These words of the Apostle St. John are usually taken to imply doubt of the sincerity of the profession of one who loves not his brother man, that he loves his God. But does it not also tenderly excuse the many who make no profession of love toward God and suggest the reason for their attitude? The words have a ring of deep sadness construed in this wise. God is set before men as a Being infinitely wise, infinitely just, infinitely loving, and infinitely merciful; the perfection of Fatherhood. They are urged to believe in Him and to trust Him. They are told of His love in sending to the world His only Son, to live the perfect human life and to know all human experience, even to the bitterness of an ignominious death; bearing and suffering all that men may be saved from their sins. The Church is the Father's house; all are welcomed within its doors; its sacraments are means of grace; its priests are sent to do the work of their Master in bringing souls into His kingdom. Yet they find that their fellow men turn the cold shoulder upon them; they are repelled when they seek for sympathy and help; they see glaring discrepancy between the profession and practice of so-called Christians; and they turn away, angry or sad, saying: "If this is the result of following God; if the members of the Church are so different from their representation of its Head, we will have none of it." Alas! Alas! "God's possible is taught by His world's loving," sang the poet, and men and women everywhere, like the children, "doubt of each." The followers of Christ in His Church must learn the true meaning of brotherhood; they must show that the love of God in their hearts makes them worthy of being loved by their fellow men before they can expect those about them to turn to the Father. They are seen; the Father is unseen; and men must be led from the seen to the unseen; from brotherly to filial love; seeing in the brother the type of the Father, and learning from the lower, the higher love.

IF THERE be one name sweeter than another in a believer's ear, it is the name of *Jesus*. Jesus! it is the name which moves the harps of heaven to melody. Jesus! the life of all our joys. If there be one name more charming, more precious than another, it is this name. It is woven into the very warp and woof of our psalmody. Many of our hymns begin with it, and scarcely any that are good for anything end without it. It is the sum total of all delights. It is the music with which the bells of heaven ring; a song in a word; an ocean for comprehension, although a drop for brevity; a matchless oratorio in two syllables; a gathering up of the hallelujahs of eternity in five letters.—*Rev. C. H. Spurgeon.*

TO HOLD communion with God, to converse intimately with Him, is merely to hear Him tell us over and over again the story of His love, while we do our little best to tell Him of the love we bear to Him, striving ever to love Him more and more.—*Cardinal Mercier.*

Church Kalendar

Oct. 2—Nineteenth Sunday after Trinity.
" 9—Twentieth Sunday after Trinity.
" 16—Twenty-first Sunday after Trinity.
" 18—Tuesday. St. Luke, Evangelist.
" 23—Twenty-second Sunday after Trinity.
" 28—Friday. SS. Simon and Jude.
" 30—Twenty-third Sunday after Trinity.

KALENDAR OF COMING EVENTS.

Oct. 10—A. & E.-O. C. U. meeting at Cincinnati.
" 11—Meeting of the Sunday School Federation, Cincinnati.
" 12—Opening of the Sunday School Convention, Cincinnati.
" 20—Social Service Workers, Cincinnati.
" 31-Nov. 4—Ann. Meeting of Nat'l G. F. S. at Buffalo.

MISSIONARIES HOME ON FURLOUGH.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]

CHINA.

SHANGHAI:
BISHOP GRAVES,
The Rev. R. C. WILSON of Zangzok,
The Rev. G. F. MOSHER of Wusih,
Mr. MONTGOMERY H. THROOP, of St. John's University, Shanghai.

HANKOW:
BISHOP ROOTS.

JAPAN.

TOKYO:
BISHOP MCKIM.
The Rev. C. H. EVANS of Mayebashi.

KYOTO:
BISHOP PARTRIDGE.

CUBA.

BISHOP KNIGHT.

THE PHILIPPINES.

BISHOP BRENT.

PORTO RICO.

BISHOP VAN BUREN.

Personal Mention

THE Rev. A. W. ALLEN, rector of St. Joseph's Church, Rome, N. Y., has resigned because of ill health. At the request of the vestry, the Bishop at once appointed the Rev. A. L. BYRON-CURTISS as rector, and he has accepted the charge, of which he was for fourteen years the incumbent, leaving in November, 1908, to take the rectorship of St. Luke's Church, Utica, N. Y.

THE Rev. ALFRED W. BELL, rector of St. Mark's Church, South Milwaukee, Wis., who has been spending the summer in England, has arranged to sail for this country from Liverpool on the white star steamship *Baltic*, which will leave for New York on October 15th.

THE Rev. ROBERT BLICKENSDERFER will assume charge of St. David's Church, Scranton, diocese of Bethlehem, the middle of October.

THE Rev. SAMUEL B. BOOTH has taken charge of Grace Church, Nampa, Ida.

THE Rev. A. I. ERNEST BOSS, rector of Trinity Church, Muscatine, Iowa, has accepted a call to the rectorship of Grace Church, Galion, Ohio, and will enter upon his work in that parish early in October.

THE Rev. HENRY K. BROUSE, M.D., has changed his residence from Baton Rouge, La., to 268 South Harvard Street, Dallas, Texas.

THE Rev. GEORGE ROBERT BRUSH, who for five years and a half has been rector of St. Mark's Church, Newark, Western New York, has resigned to accepted the rectorship of St. Paul's Church, Vergennes, Vt. He will enter upon his new duties the first Sunday in November.

THE Rev. DWIGHT CAMERON will assume charge of the mission work in Morristown and Greenville, diocese of Tennessee, on November 1st. Address after October 17th at Morristown.

THE address of the Rev. H. R. CARSON has been changed from New Orleans to Monroe, La.

THE Rev. R. A. CURTIS of St. Mark's, Washington, D. C., has accepted a call to Coeur d'Alene, Ida., to take effect November 9th.

THE Rev. F. A. COLEMAN has resigned his position as assistant in St. John's parish, Stamford, Conn., where he has been for the past three and a half years, and has accepted an unanimous call to the rectorship of Trinity Church, South Norwalk, Conn. He will take up his new work on the first Sunday in November.

THE Rev. THOMAS DYKE, who has been priest in charge at Chandler, Okla., for two years, has accepted a call of St. Peter's Church, Nashville, Tenn., effective November 1st.

THE Rev. EDWIN JOHNSON of Manitou, Colo., has resigned the rectorship of St. Andrew's Church and has accepted a charge in the state of New York.

THE Rev. D. H. JONES, missionary in charge of Christ Church, Boise, has taken temporary charge of Grace Church, Boise, Ida.

THE Rev. W. F. KERNEY has changed his address from Albany, N. Y., to 11 East Twenty-ninth Street, New York.

THE Rev. G. T. LE BOUTILLIER, who has been at the Church of the Ascension, Pittsburgh, Pa., and for the month of October is in charge of Christ Church, Albion, N. Y., during the temporary absence of the rector, may be addressed at Rochester, N. Y.

THE Rev. THURLOW WASHBURN NULL of the diocese of Harrisburg has accepted the rectorship of Trinity Church, Fostoria, Ohio, and will be priest in charge at Trinity mission, Upper Sandusky. He will take charge the second Sunday in October.

THE Rev. J. WALLIS OHL has accepted charge of the mission work at Park Hill, Denver, Colo. He is canonically connected with that diocese.

THE Rev. GEORGE S. PINE of Marlborough, Mass., sails October 8th from New York on the Cunard steamer *Carpathian*. His address until May will be care of the Rev. William S. Adamson, 21 Boulevard Victor Hugo, Nice, France.

ON September 11th the Rev. W. H. POND assumed charge of the churches at Rushford and Caledonia, Minn.

THE address of the Rev. F. H. POTTS has been changed from Minneapolis to Hastings, Minn.

THE Rev. W. GUY RAINES has accepted a call to Grace Church, Scottsville, N. Y., which includes the care of St. Andrew's mission, Caledonia, and expects to take charge on October 16th. His residence will be at Scottsville.

THE street address of the Rev. CHARLES J. SHUTT, secretary of the diocese of Iowa, has been changed from 1511 Seventh street to 1817 Eighth street, Des Moines.

THE Rev. F. C. SMITH of Pocatello, Ida, has resigned his charge after three years' service.

THE Rev. GUY L. WALLIS, rector of St. James' Church, Cleveland, Ohio, has been elected rector of St. Paul's Memorial Church, Tompkinsville, N. Y.

ORDINATIONS.

PRIESTS.

LEXINGTON.—On Thursday, September 29th, in the Cathedral, the Rev. F. B. WENTWORTH. The Rev. R. L. McCready of St. Mark's, Louisville, Ky., was the presenter and the Rev. James M. Maxon the preacher. Dean Capers of Christ's Cathedral was master of ceremonies. The Rev. George H. Harris, examining chaplain, and Rev. John S. Banks of Winchester, Ky., assisted in the service. Many personal friends of Rev. Mr. Wentworth from outside parishes were in attendance upon the solemn and beautiful service. The clergy present joined with the Bishop in the laying-on of hands.

DEACONS AND PRIESTS.

HARRISBURG.—On September 30th, in St. Stephen's Church, Harrisburg, Pa., by the Bishop of the diocese, WILLIAM CHAPMAN CHARLTON, lay reader in charge of St. Andrew's, Tioga, was ordained to the diaconate, and the Rev. WALTER HENRY OVERS, Ph.D., deacon in charge of St. Paul's, Wellsboro, was ordained to the priesthood. Mr. Charlton was presented by Archdeacon McMillan of Carlisle and Dr. Overs was presented by Rev. R. A. Sawyer of St. Stephen's, Harrisburg. The sermon was preached by the Rev. G. F. G. Hoyt of St. Paul's, Columbia. The other clergy present and assisting were Rev. W. W. Reese, Rev. John Mills Gilbert, and Rev. Edward H. Oxley.

RETREATS.

ST. JOHN BAPTIST HOUSE, NEW YORK.

A three days' retreat for associates and other ladies will be given at St. John Baptist House, 233 East Seventeenth Street, New York, beginning Thursday evening, November 10th, and ending Monday morning, November 14th. Conductor, the Very Rev. F. L. Vernon, D.D. Apply to the ASSISTANT SUPERIOR.

DIED.

COLEMAN.—Entered into rest Monday, September 12, 1910, HENRY E. COLEMAN, at his home in Providence, R. I. The funeral services were held in St. Stephen's Church; interment in Dartmouth, Nova Scotia.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employes; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

A PRIEST would like to hear of a lady with some means, who would help in the formation of a Sisterhood on very simple lines, for work among a poor foreign population. A knowledge of French or German, or both, would be of great advantage. Address G., care LIVING CHURCH, Milwaukee.

I DESIRE a young man, in priest's orders, unmarried, to work in attractive field. Ample stipend, with rooms in rectory. One who will not be adverse to mission work in association with myself. H. R. CARSON, Archdeacon of North Louisiana, Monroe, La.

CHAPLAIN wanted for Boys' School, Catholic Churchman, unmarried, able to teach eight courses through college entrance. Address IMMEDIATE, care of LIVING CHURCH, 153 La Salle St., Chicago.

PRIEST wanted, unmarried, as curate in Catholic parish in an eastern city. Salary $1,000. Address, with references A. B. C., care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER wanted for Western parish. Please state salary demanded, also give references. Address B. S., LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, thoroughly qualified to train boys' voices, desires change, account of climate. Fifth year present position. Churchman; single; energetic; choral director; three-manual organ. Good salary, field for teaching essential. First-rate references. Address CONCERT ORGANIST, care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER holding first-class position desires change. Boy-voice specialist, brilliant concert organist, and communicant. References from London and New York organists. Also present rector. Address DIAPASON, care LIVING CHURCH, Milwaukee.

PRIEST, considered an excellent preacher, desires position as special preacher in city church or charge of winter resort parish. Address SPECIAL, LIVING CHURCH, Milwaukee.

A DEACONESS offers exceptional opportunity to parish providing abode and moderate remuneration. Eastern city preferred: not essential. Apply FIDELIS, care LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires change. Good organ and teaching field essential. Experienced with boys and large mixed choirs. Exceptional testimonials. T. O., LIVING CHURCH, Milwaukee.

LADY wishes place as Companion, Managing Housekeeper or Mother's Helper. References exchanged. MANAGER, LIVING CHURCH, Milwaukee.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY by a Churchwoman trained in English Sisterhoods. MISS L. V. MACKRILLE, Chevy Chase, Md. *N. B.* Miss Mackrille sailed for England June 29th, to return about October 1st. The workroom will be closed during that time.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Lock Box 173, Peekskill, N. Y.

PRIESTS' HOSTS; people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 883 Booth Street, Milwaukee.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

ORGANISTS and choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

ALTAR WINES, $1.00 a gallon. Made from California grapes. Absolute purity guaranteed by chemical analysis. Send postal for descriptive pamphlet. Address EDITOR, THE AMERICAN CATHOLIC, South Pasadena, Calif.

SUCCESSFUL PLAY, specially written for Choir Boys and Guilds; easy, amusing. Single copies, 15 cents; ten, $1.25. On sale DICK & FITZGERALD, 18 Ann Street, New York, or of C. H. WELLS, 960 Broad Street, Newark, N. J.

ORGANS.—If you desire an Organ for Church school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

HEALTH AND SUMMER RESORTS

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THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern: homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

FLORIDA HOMES.

REALLY TROPICAL FLORIDA. At extreme southern end of peninsula, where tropical fruits grow safe from frosts or freezes, where summers are pleasant and winters delightful. Perfect health. Pure water. Constant breezes from Gulf or Ocean. Ten-acre plots for home-seekers. Speculators not wanted. TROPICAL FRUIT COMPANY, Modello, Dade Co., Florida.

APPEALS.

URGENT NEEDS IN IDAHO.

The government sanitation laws have compelled me to make improvements in our Indian Church school at Ross Fork, Idaho. Also the church, which was wrenched by storm, had to be fixed and a heating plant put in the school. I need at least $2,500 to meet this necessary demand. Who will help me in this work for a needy and pitiful people seeking after Christianity?

St. Luke's Hospital, Boise, Idaho, has been crowded with sufferers and is doing a great work, but to carry it on successfully we must have a contagious ward. An adjacent cottage on the same block can be gotten at $5,000. Who will help me in this good work for the sick? Send contributions to BISHOP FUNSTEN, Boise, Idaho.

NOTICES.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

The national, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five dioceses and missionary jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. MCCLURE, *Treasurer,*
Church House, Philadelphia.

CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA (INC.).

Organized for the purpose of general Church Extension in Southern Virginia, its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the diocese. Donations and bequests for this work, which are solicited and will be gratefully received, should be made to "The Church Extension Fund of the Diocese of Southern Virginia, Inc." Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, *Treasurer,*
Abingdon, Virginia.

GUILD OF THE HOLY GHOST THE COMFORTER.

Founded 1893. President, the Bishop of London. Open to all communicants of the Anglican Church. Send stamp for particulars to THE RECTORY, Ontonagon, Mich.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,
507 North Broad Street, Elizabeth, N. J.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

CHURCH BUILDING.

THE AMERICAN CHURCH BUILDING FUND negotiates loans for parish buildings and makes gifts to build churches. Information and literature at Music Hall during General Convention.

J. NEWTON PERKINS, *Corresponding Secretary.*

THE BOARD OF MISSIONS.

A missionary savings box on an errand of mercy, a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

$1,200,000 is needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Missions can be had from

The Corresponding Secretary,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

REGISTER OF CHURCH SERVICES.

A blank book, properly ruled, with printed headings, for the recording of all services in the church. There is space for date, hour of service, preacher, and other details required for the purpose. Size 8x10½ inches, cloth bound, 100 double pages. $1.25; by express, prepaid, $1.37. A clergyman having ordered one writes:

"The *Register of Church Services* arrived safely to-day by express. I am very much pleased with it, as I feel it is just what we need in this parish. Thank you for sending it so promptly." Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield Street.
A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS:
Fred I. Farwell, 34 Summer Street.

BALTIMORE:
Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:
Jacobs' Book Store, 1210 Walnut Street.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ROCHESTER:
Scranton, Wetmore & Co.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

CHICAGO:
LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

ST. LOUIS:
E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

HOUGHTON MIFFLIN CO. Boston.

Little Girl Blue Lives in the Woods Till She Learns to Say Please. By Josephine Scribner Gates. Illustrated by Virginia Keep Clark. Price 50 cents net.

A Man's Man. By Ian Hay, Author of *The Right Stuff.* With Frontispiece by James Montgomery Flagg. Price $1.20 net.

A. C. M'CLURG & CO. Chicago.

The History of the Telephone. By Herbert N. Casson, Author of *The Romance of Steel, Cyrus Hall McCormick, His Life and Work,* etc. Fully Illustrated. Price $1.50 net.

THOMAS NELSON & SONS. New York.

The New Covenant Commonly Called The New Testament of Our Lord and Saviour Jesus Christ. Translated out of the Greek. Being the Version set forth A.D. 1611. Compared with the most ancient authorities and Revised A. D. 1881. Newly Edited by the New Testament Members of the American Revision Committee, A. D. 1900. Standard Edition. Price 55 cents to $5.00.

SKEFFINGTON & SON. London.

The Psalms in the Jewish Church. By the Rev. W. O. E. Oesterley, D.D., Examiner in Hebrew and Greek Testament in the University of London.

THOMAS Y. CROWELL & CO. New York.

The Unity of Religions. A Popular Discussion of Ancient and Modern Beliefs. Edited by J. Herman Randall, D.D., and J. Gardner Smith, M.D. Price $2.00 net.

PAMPHLETS.

The Protestant Episcopal Church. *The Church Congress Journal.* Papers and Addresses of the Twenty-eighth Church Congress in the United States, Troy, N. Y. 1910 [Thomas Whittaker, Inc., New York].

Proceedings of the Eighteenth Annual Conference of Church Clubs of the United States. Portland, Maine, June 7-8, 1910.

The Church at Work

OPENING OF ST. MARK'S CHURCH, MINNEAPOLIS.

ON THE feast of St. Michael and All Angels the new St. Mark's Church, Minneapolis, was opened for divine worship by a service of dedication and celebration of the Holy Communion. The day was all that could be desired, and long before the opening hour of service the streets on each side of the church were lined with automobiles and carriages, and a vast crowd of people was unable to gain entrance to the church. Admittance was by ticket, and at the hour of the opening service few seats were left for the general public. Space forbids a detailed description of the service, which was a most impressive one. The sermon at the Holy Communion, at which the Bishop of the diocese was celebrant, was preached by the rector of the parish. The offering was taken for foreign and domestic missions. At the conclusion of the services the women of the parish provided a bountiful repast for the clergy and their wives, and such invited guests as were present, and the vestry of the parish. Short addresses were made by the rector, the Bishop, the Rev. G. H. Hills, and members of the vestry and building committee. On Friday evening the entire church property was thrown open to the public and an informal reception was held by the officers of the parish. Addresses were made by some of the visitors who were not members of the parish.

ST. MARK'S CHURCH, MINNEAPOLIS.

St. Mark's Church is constructed of Bedford limestone, a pure white stone that gives the appearance of marble. Built on imposing Gothic lines, the tower rises 125 feet upward; square, massive, and imposing it guards the front of the building. The main building extends back from Oak Grove Street in low, massive outline and the Gothic windows and minor architecture help to bring the impression of ancient cathedrals at their best. The interior is lined with Kasota stone and the walls are of St. Louis hard burnt brick, tinted to a soft buff. The central aisle is very wide and is laid with imported Welsh tile of a dark red and formed into appropriate designs. The chancel is laid with a specially designed tiling made in Boston. The entire length of the building is 162 feet. The nave is 85 feet long by 34 feet wide; the aisles 16½ feet, making the total inside width of the church 67 feet; the depth of the choir is 28 feet; the sanctuary is 19 feet deep by 29 feet wide.

St. Mark's was established as a mission of Gethsemane in 1858 and in 1868 was organized as a parish. The cornerstone of the old St. Mark's Church was laid in the spring of 1870 and the edifice was used on Christmas Day, the building being consecrated the following year. The building and site were sold in 1907 and the last service in the old church was held Easter Day, 1908.

DIOCESE OF SACRAMENTO ORGANIZED.

THE 36TH annual convention of the District of Sacramento was held in the Church of the Incarnation, Santa Rosa, September 20th, 21st, and 22d. It ended in the organizing of the diocese of Sacramento while the primary convention sang the *Gloria in Excelsis* as the outpouring of its joy. The Bishop spoke touchingly of Bishop Wingfield's struggles against adverse conditions, of the better prospects of recent years, and urged that the time had come to relieve the Church at large of the Bishop's support. The clergy had increased in the past eleven years from 17 to 36, communicants from 1,700 to 2,800, church buildings from 16 to 45, diocesan properties from zero to $120,000, diocesan institutions from none to $15,000, and Episcopal Endowment Fund from $1,750 to $65,000. It might be necessary to place a small assessment on the parishes for a year or more, until the fund was built up to $75,000. The resolution to become a diocese was presented by Rev. J. T. Shurtleff of Eureka, who has been longest in canonical residence of any clergyman in the diocese. The finance committee presented a list of securities well invested. After full discussion, the Bishop called for a vote by orders. Every parish also, twenty-two being represented by lay delegates, recorded its vote in the affirmative. There was not a dissenting voice, and the remarkable unity and enthusiasm of the convention was felt to be the work of the Holy Spirit. The finance committee fixed the Bishop's salary at $3,500 for the first year, and also increased the assessment rolls to provide for the full apportionment for General Missions which next year is fixed at $1,500. These evidences of courage and missionary responsibility were indications of the spirit of strength which the new diocese has developed. The following officers of the new diocese were elected: Standing Committee: Clerical—Rev. John Partridge, Rev. J. T. Shurtleff, Rev. C. E. Farrar, Rev G. E. Swan; lay, C. W. Bush, W. W. Lyman, W. B. Lardner, George Weniger. Deputies to General Convention: Clerical—Rev. J. T. Shurtleff, Rev. C. E. Farrar, Rev. T. P. Boyd, Rev. F. W. Crook; alternates, Rev. John Barrett, Rev. A. L. Mitchell, Rev. T. Dawson, Rev. J. T. MacGovern. Board of Missions: Rev. Isaac Dawson, Very Rev. J. R. Atwell, Rev. C. E. Farrar, E. D. Seaton, C. I. Nelson, J. H. Dungan, J. U Spence. Many important committees to report at the next convention were appointed. The next council will meet at Sacramento in connection with the missionary council of the Eighth Department.

CORNERSTONE LAID AT JOHNSTOWN, N. Y.

THE CORNERSTONE of the new parish house and chancel of St. John's Church, Johnstown, N. Y., was laid by the rector, the Rev. Wolcott Webster Ellsworth, on the afternoon of August 19th in the presence of a large number of people. Seventy-three years before, the cornerstone of St. John's church was laid by the Rev. Joseph Ransom, this being the third church edifice. At this date the new building and addition of the church are well advanced and the roof will soon be constructed. It is hoped that the whole work of building, decorating, and placing of new furnishings will be finished by January 20th, if not before.

GOOD WORK OF PHILADELPHIA CHURCH CLUB.

THE INTERESTING venture of the Church Club of Philadelphia in the direction of finding employment for paroled convicts is meeting with encouraging success. The Parole act passed by the last legislature provided that prisoners serving an indeterminate sentence, after spending a certain minimum period in confinement are eligible to be released on parole provided they are sure of employment. The difficulty of finding such employment brought it about that many such men were still in prison, not through any fault of their own, but simply because no one took interest enough in them to see that they were promised work. The Church Club committee has tried to enlist the aid of business men, and with the coöperation of the Rev. Dr. Duhring and the Rev. H. C. McHenry of the City Mission, has met with

encouraging success in so doing, so that the announcement is made that soon every available convict will be located under satisfying conditions of employment. The members of the Church Club committee are Messrs. George Wharton Pepper, John R. Newbold, Philip Brice, J. B. Whitehead, Lucius S. Landreth, Roland S. Morris, and Clinton Rogers Woodruff (chairman). The Rev. H. C. McHenry, whose work in connection with prisoners is widely known, has been appointed by the governor of Pennsylvania to represent the state as a delegate in the International Prison Congress, now meeting in Washington.

ACCEPTS EPISCOPAL ELECTION.

The Rev. James DeWolf Perry, Jr., has accepted his election as Bishop of Rhode Island. The letter of acceptance reads as follows:

"New Haven, Conn.,
"Feast of St. Michael and
"All Angels, 1910.

"The Rev. Lester Bradner, Ph.D., Chairman of the Notification Committee, Providence, Rhode Island:

"My Dear Dr. Bradner.—Trusting in the help of God, I accept the election to the bishopric of the diocese of Rhode Island, provided that consent to my consecration be given by the General Convention of the Church. "Faithfully yours,

"James DeWolf Perry, Jr."

The notification committee advised him formally of his election on Monday afternoon of this week, at his summer home in Pine Orchard, Conn. This committee consisted of Rev. Dr. Bradner, Jr., rector of St. John's Church, and Rev. Frederick J. Bassett, rector of the Church of the Redeemer, Providence; Rev. Stanley C. Hughes, rector of Trinity Church, Newport; George Gordon King of Newport, and William Gammell and Rathbone Gardner of Providence.

The Rev. James DeWolf Perry, Jr., is related to two old Rhode Island families. On his grandmother's side he is a DeWolf, a family which was among the first settlers of Bristol. The old house owned by his grandfather, James DeWolf Perry, is still standing and is one of the eighteen houses erected two years after the settlement of the town. James DeWolf was United States senator from Rhode Island 1821-25. The Rev. Mr. Perry is a great-great-nephew of Commodore Oliver Hazard Perry, who gained the great victory over the British fleet on Lake Erie in the war of 1812, and of Commodore Matthew C. Perry, who compelled Japan to open its doors of commerce to the United States in 1854. He is a great-grandson of Commander Raymond H. Perry, U. S. N.

CORNERSTONE LAID FOR CALVARY CHURCH, BROOKLYN.

The congregation of Calvary Church, Brooklyn, which has been without a church home since the destructive fire on February 6th of this year, has been working energetically to rebuild. Invitations were sent out for the cornerstone laying of the new building on Bushwick Avenue near Gates, on Sunday afternoon, October 2d. The Rev. John Williams, rector, arranged the programme and the Bishop of Long Island and the Rev. C. Campbell Walker, rector of St. Ann's Church on the Heights, were invited speakers.

CHAPEL BLESSED AT WILMERDING, PA.

The people of St. Margaret's mission, Wilmerding, Pa., are rejoicing in the occupation of their new chapel, which was opened with services of benediction by Bishop Whitehead on September 28th. Clergy taking part in the services with the Bishop were the Rev. T. J. Bigham, chaplain of the Laymen's Missionary League, under whose care St. Margaret's mission has been since its organization; the Rev. Joseph Speers, rector of St. Stephen's, Wilkinsburg; and the Rev. C. E. McCoy of Pittsburgh. Addresses of congratulation were made by the Bishop and visiting clergymen; and the music was furnished by the choir, which were vested for the first time.

The chapel is a frame structure, with a seating capacity of about 130. The windows are all of colored glass, and are memorials to departed relatives of the parishioners. The interior is finished in dark wood, with a rood beam surmounted by a cross. The altar, lectern, choir-stalls, and chairs are of walnut, and the altar rail is of brass. The building is supplied with both gas and electric lighting.

INTERESTING EVENT AT JERSEY CITY HEIGHTS, N. J.

Services in commemoration of the founding of St. Paul's Church in Bergen, Duncan avenue, Jersey City Heights, were held on Sunday, October 2d, by the Rev. William Peck Brush, rector of the parish, assisted by other clergy.

REV. WM. P. BRUSH,
Rector St. Paul's Church, Jersey City.

The programme for the octave included, besides the usual celebrations of the Holy Communion, the rector's historical address on Sunday morning; addresses by Bishop Lines and the Rev. Dr. William N. Dunnell of Manhattan at the evening service; a parish reception on Wednesday evening, October 5th; a special sermon by the Rev. John G. Bacchus of Brooklyn on Sunday evening, October 9th.

St. Paul's parish in Bergen has a remarkable history. In September, 1858, the services of the Church were held in the schoolhouse, Hudson avenue, by the Rev. Mr. Canfield of Trinity chapel, Jersey City. Later the Rev. L. L. Noble of Holy Trinity Church, Hudson City, officiated for the congregation in the Gardner avenue schoolhouse.

On August 30, 1860, the Rev. Dr. Fernando C. Putnam was chosen rector of St. Paul's, and entered on his duties, October 1st. The parish was duly incorporated on December 28th of the same year, and a building was erected and used May 21, 1861. Successive enlargements were made in 1866, 1869, and 1888.

Just twenty-six years after becoming rector, Dr. Putnam died in October, 1886, full of years and respected and loved by all who knew him. He was the president of the Standing Committee of the diocese; esteemed highly as a theologian and a writer of pure English. The present rector entered upon his duties February 1, 1887. During his rectorship the church has been rebuilt and enlarged, and refurnished throughout. A school building has also been erected. The debt on the church and rectory property has been cancalled by the generous offerings of the congregation.

In the half century of its corporate existence the parish has had but two rectors, with a vacancy in the rectorship of only three months after Dr. Putnam's death.

The neighborhood of the church is full of historic buildings and relics of the past 250 years. Bergen was permanently settled in 1660 and keeps its anniversary October 16-23d.

CONSECRATION OF ST. MARK'S OCONTO, WIS.

On Tuesday, September 27th, the Bishop Coadjutor of Fond du Lac consecrated St. Mark's church, Oconto, Wis. He also celebrated the Holy Communion and preached the sermon. During the summer a great many improvements have been made to the church consisting of reredos, altar, rood screen, and Calvary group, pulpit, lectern, font, and pews. All of the wood work has been stained mission and the walls painted cream color, vestment closets added, stone work painted, outside woodwork painted and a new furnace to be installed, all costing more than $3,000. This was made possible by the generosity of Bishop Grafton and the earnest efforts of the members of the parish, who are to be much congratulated on the success of their efforts. Rev. Dr. Dafter and Canon Sanborn, former vicars, were present, as were several other priests of the diocese. Great regret was expressed that Bishop Grafton was unable to consecrate the edifice as he had expected.

St. Margaret's church, Abbottsford, was consecrated by Bishop Grafton on July 20th, this making four churches consecrated in the diocese of Fond du Lac in three months.

CONSECRATION OF ST STEPHEN'S, RED SPRINGS, N. C.

An interesting event took place in connection with the meeting of the Convocation of Wilmington, N. C., being the consecration of St. Stephen's Church, Red Springs, N. C., in which the Convocation was being held. The significance of the work at this point can be better understood when it is stated that Red Springs is the seat of a large Presbyterian college and that the Presbyterian sentiment there is very strong. The work is now under the leadership of the Rev. N. C. Duncan.

The church is a handsome brick structure of Gothic pattern and well appointed. There are several handsome memorials, including a cross, large brass alms basins, Eucharistic lights, and other tasteful chancel and sanctuary furniture. The convocation itself was a most successful one. The women of the convocation met at the same time and the work of the Woman's Auxiliary and coordinated societies was thoroughly discussed.

CHURCH UNITY CONFERENCE.

On Thursday, St. Michael and All Angels' Day, there was held in Trinity parish house, Torrington, Conn., a formal meeting of the committee of five clergy, representing the Archdeaconry of Litchfield, and five ministers of the Congregational body, in the interests of Church unity. The Rev. John Calvin Goddard of Salisbury led for the Congregationalists, and the Rev. Storrs O. Seymour, D.D., for the Church. The opening speeches of these two were followed by a general discussion by all the members of the committee.

At the close of the day it was felt that a

better knowledge of the positions of the two Christian bodies was obtained; and the hope was expressed that another conference might soon follow. The best feeling, interest, and good will were evident all through the earnest discussion. The membership of the committees was as follows: For the Congregationalists—The Rev. Messrs, John Calvin Goddard, Salisbury; Arthur Goodenough, Winchester; A. W. Ackerman, D.D., Torrington; Edward C. Starr, Cornwall; Edwin C. Gillette, Canaan. For the Archdeaconry of Litchfield—The Ven. John F. Plumb, Archdeacon, rector of St. John's, New Milford; Rev. Messrs. S. O. Seymour, D.D., Litchfield; J. Chauncey Linsley, Torrington; H. N. Cunningham, Watertown; D. N. Kirkby, Salisbury.

NASHOTAH HOUSE REOPENING.

NASHOTAH THEOLOGICAL SEMINARY reopened on Michaelmas Day with sixty-one students. The Bishop of Milwaukee and the Coadjutor Bishop of Fond du Lac were in attendance, the latter being celebrant at the seven o'clock Eucharist. At 10 o'clock the long procession of the students, faculty, and Bishops entered the sanctuary. The Dean, the Rev. Dr. Larrabee, was the celebrant. Cruickshank's Mass in E-flat was well sung by the choir of students. Bishop Webb preached a vigorous and practical sermon on the text of Isaiah 6: 1, 2, emphasizing imitation of the angelic virtues of reverence, humility, and obedience, and it was a blending of sound spiritual wisdom with sober practical advice. Such also was characteristic of the address of Bishop Weller, given after dinner to the assembled students. He recalled to mind the hardships of the life at Nashotah in past years, and gave many amusing incidents therefrom, exhorting the students to follow after that manliness of character which is the result of both prayer and labor.

Nashotah's grounds present a scene of great building activity. Finishing touches are being put upon Sabine Hall, the home of the seminary students; the super-structure of Lewis Hall for the dean and professors is arising; foundations are being laid for the new library and recreation hall, and the lofty chimney of the electric power house arises above the surrounding trees. All vestiges of the late disastrous fire will soon have disappeared. Bishop White Hall has been thoroughly remodelled and is now very much alive with students glad to be back at old Nashotah.

Michaelmas Day was ideal as regarded weather at Nashotah. To an Easterner, late an inhabitant of crowded cities, the whole place seemed ideal, full of peace and quiet beauty, a fitting place for study and communion with God, the great work of all and especially of those preparing to enter the sacred ministry One turns away reluctantly from the glory and beauty of the Catholic ritual of the altar, but sees through the open west door of the chapel the tender loveliness of the world outside, shimmering lake, waving woods, glories of sky and sun, and feels and realizes the presence and the oneness of God both in the supernatural and natural world.

NEBRASKA CLERGY MEET.

THE ANNUAL convocation of the clergy of the diocese of Nebraska was held in Nebraska city, beginning on Tuesday evening and continuing until Friday morning. There was a daily celebration of the Holy Communion at 7 o'clock and Morning and Evening Prayer was said at 9 and 5 o'clock.

At the opening service the Bishop of Utah delivered an address on the Mormon question and during the sessions he gave a series of four addresses on the subject, "The Relation of Christianity to the Social and Industrial Life of Humanity."

On Wednesday evening the vestry of St. Mary's parish entertained the delegates at a banquet at the Masonic Hall. The toasts at this banquet were on the general subject of the Bishop's address and were concluded by a passionate appeal by Bishop Spalding to the men to give themselves to the glory of God and to the welfare of mankind, and not merely the product of their body and mind. The convocation closed with a missionary meeting, at which addresses were delivered by the Rev. Messrs. Mulligan and White.

CHURCH CORNERSTONE LAID AT BAY CITY, MICH.

ANOTHER forward step in the progress of Grace Church, Bay City, Mich., was taken in the laying of the cornerstone of the new church, for the building of which the people have been hopefully planning and patiently providing for several years past, under the wise and faithful guidance of the rector, the Rev. Edward B. Jermin. In the morning a large congregation was present at the administration of the Holy Communion in the old church. At noon the Bishop, the rector of the parish, and several visiting clergymen took dinner with the building committee at

GRACE CHURCH, BAY CITY, MICH.

the Wenonah Hotel. The service of the day was held at 3:30 P. M. Besides the choir of Grace Church, the building committee, and some other men of the parish, there were in the procession Presbyterian, Baptist, and Lutheran ministers; visiting clergy in the procession were the Rev. Messrs. Arthur Reasoner of Fenton, William Stimpson of Midland, Amos Watkins of Bay City, Emil Montanus of Saginaw, with the deans of the Saginaw Valley and Northern convocations. After the Apostles' Creed the Bishop prayed for the blessing of God upon the undertaking which had been begun. The Bishop laid the stone in its place "In the Name of the Father, and of the Son, and of the Holy Ghost." In his address, he conveyed his congratulations to the rector and all of the members of Grace Church, Bay City, which he described as a parish having a name throughout the diocese for devotion and perseverance.

CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE.

IN TRINITY CATHEDRAL, Cleveland, Ohio, the twenty-sixth annual conference of Church Workers Among Colored People was duly opened on Tuesday evening, September 27th, with imposing and unusual services. Preceded by the full vested choir of the Cathedral some twenty or more negro clergymen as well as others marched down the aisles. The service was choral Evensong, most effectively rendered. The sermon, which was an earnest plea for courage and consecration in persevering amidst many difficulties, was delivered by the Ven. James S. Russell of Southern Virginia. The Very Rev. Dr. DuMoulin, Dean of the Cathedral, presented the Bishop of the diocese. Bishop Leonard delivered a cordial and most hearty welcome to the delegates on behalf of the Church people and other citizens of Ohio. The vast Cathedral was comfortably filled by a congregation of both races. The usual daily Eucharist and other services were observed at St. Andrew's Church, Central Avenue, where the rest of the services of the conference were held.

On Wednesday morning President Phillips delivered his annual address, which was followed by organization and the selection of the regular officers, as follows: President, Rev. Henry L. Phillips, D.D., Philadelphia, Pa ; vice-president, Archdeacon E. L. Henderson, Atlanta, Ga.; secretary, Rev. George F. Bragg, Jr., D.D., Baltimore, Md.; treasurer, Mr. A. C. Nicholson, Philadelphia; assistant secretary, Rev. James K. Satterwhite, Winston-Salem, N. C.; necrologist, Rev. E. E. Miller, Petersburg, Va.; historiographer, Rev. Dr Bragg, Baltimore, Md.

Archdeacon Bennett, at his own request, was not reëlected to the position of vice-president, which he has so creditably filled for many years. The conference decided to hold its next annual session with Epiphany mission, Orange, N. J.

A memorial was adopted, to be sent to the General Convention held at Cincinnati, and a committee charged with its presentation, consisting of Rev. Dr. G. F. Bragg, Archdeacon Delaney of North Carolina, and Archdeacon Bennett of Florida, was appointed. The memorial reads:

"The twenty-sixth annual conference of Church Workers Among the Colored People, held in St. Andrew's Church, Cleveland, Ohio, September 27-30, 1910, most respectfully begs leave to re-affirm its position with respect to the need of Missionary Districts, with negro Bishops, indicated and expressed in the memorial which it made to the General Convention held in Boston in 1904, and renewed in the memorial to the General Convention held at Richmond, Va., in 1907, concerning the same matter. Without wearying your patience, in restating the argument in support of our contention, we beg to declare that we are unequivocally in favor of Missionary Districts for the negro race, with negro Bishops; and, that we do not, in any sense, favor Suffragan Bishops for the work among our people.

"After delays covering many years, we sincerely hope and trust that the General Convention meeting in Cincinnati may find it convenient to answer our prayer, and thereby witness before the world that the Church is both anxious and eager to fulfil her mission to the millions of negroes in the country, not yet within her fold."

The customary address to the Church at large was issued, which noted many encouraging signs of progress with respect to the work, and commended its various interests to the people of the Church generally.

Despite the great distance of clergymen from the great body of workers, there was a most satisfactory attendance, there being twenty-two of the colored clergy present from the states of Connecticut, New York, New Jersey, Pennsylvania, Ohio, Maryland, Virginia, North Carolina, South Carolina, Georgia, and Florida.

The Conference was absolutely unanimous in its rejection of the Suffragan Bishop idea, and practically so with respect to its approval of the Missionary District plan, with negro Bishops, save in this particular Archdeacon Russell prevented absolute unanimity. He reiterated his well-known position on this subject, that the time had not come nor were we just ready for the same.

The social side of the Conference was by no means neglected, and all those who attended must ever remember the warm and unstinted hospitality of the people of St. Andrew's, Cleveland, and other citizens.

The meeting of the Woman's Auxiliary, held on Friday during the sitting of the conference, was by far one of the most successful and enthusiastic ever held. Mrs. Brocken-

borough of Richmond, Va., a remarkably well equipped woman, with a perfect enthusiasm for the missions of the Church, directed the affairs of this meeting, as its president. Reports were received from all over the country. Besides an annual appropriation of $25 each to Bishop Ferguson and Bishop Holly, about $50 in small donations was voted to a num- of missionaries and charitable enterprises. The following are the officers elected for the year: President, Mrs. M. M. Brockenborough, Richmond, Va.; vice-president, Mrs. James E. King, Raleigh, N. C.; secretary, Mrs. A. B. Miller, Orange, N. J.; corresponding secretary, Miss M. T. Stewart, Youngstown, Ohio; treasurer, Mrs. M. S. Dorsey, Brooklyn, N. Y.

PROFESSION OF SISTERS OF THE HOLY NATIVITY.

On Monday, October 3d in the Chapel of the Sisters of the Holy Nativity, Fond du Laa, Wis., the Bishop of the diocese professed Sister Edith Hilda and Sister Emily. The Rev. Canon Douglas celebrated the Holy Eucharist, and the Rev. Canon Sanborn said the Litany and assisted the Bishop. Sister Hilda goes to Providence and Sister Emily to St. Mary the Virgin's, New York.

OPENING OF CRYPT OF CHRIST CHURCH, SCHENECTADY, N. Y.

The crypt of the new Christ church, Schenectady, N. Y., was formally opened on September 25th at 10:30 o'clock. The Litany was sung, after which the rector, Rev. D. H. Clarkson, blessed the high altar and other memorial gifts. There was a full choral celebration of the Holy Eucharist, the vested choir of the church singing the service by Custance. The rector preached on the significance of the building as a house of God, and the spiritual home of the people. He was able to present to the congregation a very satisfactory financial report of the building operations. At 7:30 p. m. there was choral Evensong with a sermon appropriate to the day by Rev. B. W. R. Tayler, D.D., rector of St. George's Church. Large congregations were present at both services. The crypt is built in a substantial manner, the exterior is of Gouverneur marble, and the size is 120 feet long by 45 feet wide. It affords a seating capacity of 500 with choir rooms, sacristy, and boiler room. The cost with furniture was about $18,000, and it is planned to use the crypt for services until the parish is able to complete the whole structure. It is completely furnished with oak pews and with many memorial gifts, of which lack of space forbids a detailed description.

CORNERSTONE LAID AT EAGLE RIVER, WIS.

Bishop Weller visited Eagle River, Wis., on Friday, September 30th, and preached at the laying of the cornerstone of St. Ignatius' Church. St. Augustine's choir, Rhinelander, was present, and led the singing. The clerical guests included the Bishop, Rev. A. W. Griffin of Antigo, Rev. W. E. Johnson of Wausau, Rev. J. M. Johnson of Rhinelander, vicar of St. Ignatius' mission, and the Rev. W. H. Young, deacon, who at once takes charge of Eagle River and other missions about Rhinelander, as assistant to Mr. Johnson. After the ceremony the guests were taken for a launch trip up the beautiful Eagle chain of lakes, and in the evening the men informally met the guests of the day. A choral Eucharist was celebrated the following morning by Rev. W. E. Johnson, there being a crowded attendance. St. Ignatius' Church has been in building—due largely to the beneficence of Bishop Grafton—during the past two months, and will be ready for occupancy by December. It is 22 feet by 50 feet, to be finished in stucco; and has a choir-balcony in the west end, and large sacristy. The work at Eagle River shows good progress. A mission has been opened in Goodman, one of the newer lumbering towns, and fortnightly services are held. On Thursday night services are held in Monico Junction. The credit for these developments is due to the Rev. J. M. Johnson of Rhinelander.

PHILADELPHIA DIVINITY SCHOOL.

The Philadelphia Divinity School opened on Friday, September 30th, with a celebration of the Holy Communion in the school chapel and an address by the Rev. Dr. George C. Foley. Eighteen new men have been enrolled, sixteen of whom are in the junior class and two in advanced standing. There are no changes in the faculty, but Dean Groton, who returned for the opening (but was not able to participate in the service), has been granted leave of absence to recover his health, and probably will not resume active duty until late autumn. A considerable number of the students are registered in courses at the University of Pennsylvania, under the arrangement by which the University opens its lectures to members of affiliated schools. Among the clergy present at the opening service was the Missionary Bishop of New Mexico and Arizona.

PAROCHIAL IMPROVEMENTS.

Extensively improved and beautified, St. John's Church (Waverly), Baltimore, was reopened for worship September 25th, after having been closed for five weeks. The improvements have been contributed by members of the congregation either as memorials or as thank offerings. The tiling of the porch and aisles was done by Mr. George W. Hyde as a memorial to his wife. The members of the Parish Aid Society tiled the sanctuary as a memorial to the members of the society who have died since it was organized. Mrs. Augustus D. Clements gave Italian marble steps to the altar as a memorial to her husband, and the step at the altar rail, also of Italian marble, was donated by Mrs. C. W. Woolford as a thank offering. A number of

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members of the parish tiled the choir part of the chancel, and Italian marble steps leading to the chancel were placed by Mrs. D. M. Hite. As a memorial to his parents, James and Isabella Barrett, Mr. William J. Barrett presented a handsome brass eagle lectern. A pair of brass standard lights for the chancel was given by Mrs. William F. Beasley. A chime of ten bells has been given by Mr. Edward L. Raborg as a memorial to his wife and mother. The bells were tested on September 26th and will be hung in the belfry early in October. Cast into the largest bell is the old bell that for the last sixty years has summoned St. John's parishioners to worship.

THE Church of the Ascension, Burlington, Kan., has just purchased a nine room rectory on a corner 100x150 feet, two blocks from the church. Besides this the rector, the Rev. William H. Haupt, has also placed in the church a new solid walnut altar, new choir stalls, a gallery in the rear of the church for vesting the male choir, which furnishes forty extra seats when needed, and retinted the interior walls. Everything has been paid for excepting $500 on the rectory, which had been borrowed by the former owner, July 18, 1910, and is payable in yearly installments of $100 or any multiple thereof. Some of this is already in hand and the rector hopes to have the balance during the year. The payments are less than the rent. During the past eighteen months fifty have been confirmed in this parish.

AT THE Pro-Cathedral parish, St. Mark's, Grand Rapids, Mich., preparations are under way for installing a fine new pipe organ, which the builders promise for Christmas Day or earlier. This will be one of the finest organs in the diocese. Several changes are found necessary in the chancel to carry out the designs for the new instrument. And not only have the congregation pledged enough money for the organ and the chancel alterations; they contribute enough more to pay off a floating debt of several years' accumulation. About $20,000 is the amount thus pledged, and at the first use of the new organ the parish church will be free from all indebtedness.

PLANS HAVE been completed for a parish house by the rector and vestry of St. George's Church, Maplewood, N. J., to cost about $9,500. Besides making provision for the parochial societies and guilds, and the social needs of the parish, ample accommodations have been considered for the Sunday school, which is graded into primary, grammar, and high school divisions. The Rev. Elmer N. Owen is the rector of St. George's, and has recently come into residence.

MANY improvements have been made to St. Paul's Church, Albany, N. Y., which was reopened on September 11th, including a tassellated pavement in three aisles, the redecoration of the walls and ceilings. In five years ten memorial windows have been given, and four of the seven remaining ones have already been spoken for. A recent gift to the church is the decoration of one of the upper rooms in the parish house, which has been canvassed and tinted olive green.

SUNDAY, September 25th, acting for the Bishop of the diocese, Archdeacon Abbott laid the cornerstone of a new chapel for the rural parish of St. Matthew's, East Plymouth, Ohio. He was assisted by the priest in charge, the Rev. Robert H. Fairburn, and the Rev. J. M. Forbes of Ashtabula, each of whom made a brief address. The original building, which was consecrated by Bishop McIlwaine in 1844, was totally wrecked by a storm a year ago last spring.

ST. ANDREW'S CHURCH, Elyria, Ohio, after having been closed for more than two months for repairs, improvements, and decoration, was reopened with special services Sunday, October 2d. The Bishop of the diocese preached the sermon and celebrated the Holy Communion.

A NEW CHURCH building is being erected for St. Paul's parish, Cresco, Iowa, and will probably be completed and ready for consecration in November. This work is under the care of the Very Rev. Wellington McVettie, who visits Cresco at frequent intervals for services.

THE REST HOUSE which was donated to the diocese of Massachusetts to be located on a sightly eminence at Swansea, Mass., is making good progress to completion, and it is expected that the building will be roofed in before cold weather begins.

GROUND has been purchased and provision made for the erection of a chapel at Freeland, Baltimore County, Md., where for some years a mission has been conducted by the Rev. R. Heber Murphy. It will be known as the Chapel of the Holy Cross.

THE VESTRY of St. Paul's Church, Boston, has purchased a house in Chestnut Street, which will be used by the Rev. Dr. Rousmaniere as the rectory.

PARISH HOUSE DEDICATED IN LOUISVILLE.

A NOTABLE event in Church life in Kentucky was the opening and dedication of the new parish house for the Church of Our Merciful Saviour, Louisville, on Monday evening, September 26th. This congregation is the only one in the state composed entirely of colored people which is entirely self-supporting, so this achievement is all the more creditable. The building is a memorial to the Rt. Rev. T. U. Dudley, late Bishop of the diocese, who founded the parish and did much to further and encourage its growth. The house was made possible through the generosity of Mrs. Dudley, though the congregation has worked earnestly and faithfully to meet its portion of the expenses of the building, furnishings and equipment. A brief service of dedication was held with music well rendered by the excellent vested choir of the parish; after which, addresses were delivered by the

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TABLE OF CONTENTS

I.—CONCERNING THE OFFICE OF CONFESSOR. In Confession—After Confession.
II.—CONCERNING THE ESSENTIAL PARTS OF THE SACRAMENT OF PENANCE. Contrition—Confession—The Absolution—Satisfaction.
III.—CONCERNING SIN. Gravity of Sin—The Distinction of Sins in Species and Number—The Capital Sins.
IV.—CONCERNING THE VIRTUES. Faith—Hope—Charity.
V.—THE COMMANDMENTS. Treated severally and in detail—The Precepts of the Church.
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Rev. John Mockridge, rector of St. Paul's Church, Louisville, and by Bishop Woodcock. The building is a two-story brick located on the same lot as the church, and consists of a good sized auditorium, a gymnasium, kitchen, various guild and reading rooms, and apartments for the rector.

PRESBYTERIAN MINISTER CONFIRMED.

On September 30th in St. Stephen's Church, Harrisburg, the Bishop of the diocese confirmed Mr. Frank R. Allison, late Presbyterian pastor in Austin, Pa. Mr. Allison will act as lay reader for the present in Mechanicsburg and Camp Hill. He will reside in Mechanicsburg.

ALABAMA.

C. M. Beckwith, D.D., Bishop.

News of All Saints' Church, Mobile.

The Rev. Wyatt Brown, rector of All Saints' Church, Mobile, has returned after two months spent in touring the western part of Europe, including France, Germany, Switzerland, Italy, and the Austrian Tyrol. During the absence of the rector, the building committee of All Saints' had the church moved to the new location on the corner of Ann and Government Streets. This lot was recently purchased for $10,000 and is perhaps the most advantageous church site in Mobile. An opportunity for doing much good lies before this, the youngest parish in the diocese. The communicants now number 235, having increased from 112 at this date last year.

ALBANY.

W. C. Doane, D.D., LL.D., D.C.L., Bishop.
R. H. Nelson, D.D., Bp. Coadj.

Convocations of Ogdensburg, Albany, and Susquehanna Meet.

The fall convocation of the Archdeaconry of Ogdensburg was held in Lake Placid on Tuesday and Wednesday, September 28th. At the business meeting the report of the treasurer for the year was presented, in which it was shown that after meeting all expenses a balance was left in the treasury. The Archdeacon welcomed into the Archdeaconry the Rev. E. A. Hall of Morristown and the Rev. Frank Simons of Keeseville and Ausable Forks. The election of officers for the ensuing year resulted in the selection of the Ven. Walter H. Larom of Saranac Lake as Archdeacon.

The 87th meeting of the Archdeaconry of Albany was held in Trinity Church, Watervliet, September 26th and 27th. The service on Monday evening was of unusual interest; The general subject was "Recent Missionary Movements." The speakers were the Rev. Angus M. Porter and the Rev. B. W. R. Tayler, D.D. Archdeacon Battershall made the closing address. On Tuesday morning the Rev. Walton W. Battershall was unanimously nominated to the Bishop to succeed himself as Archdeacon. The other officers of the Archdeaconry were all reëlected. At 2:30 in the afternoon the Rev. Mr. Trego read the essay prepared by the Rev. Charles White of Hoosick Falls on "Suffragan Bishops in the American Church." There were many visiting clergy from Troy, N. Y., and other places.

The eightieth session of the Archdeaconry of the Susquehanna was held in St. Paul's parish, Sidney, on September 27th and 28th. At the missionary meeting on the opening night addresses were made by the Rev. A. H. Grant of Richfield Springs and the Rev. Yale Lyon of Unadilla. The essay, read on the following afternoon by the Rev. W. R. Woodbridge, was full of encouragement. At the business session the Rev. G. H. P. Grout was nominated to the Bishop for reappointment as Archdeacon. The Rev. W. J. Wilkie was reëlected secretary and treasurer and the Rev. Gilbert E. Pember and Mr. Arthur Ryerson were named for membership on the Board of Missions. An unusually prosperous condition was reported throughout the Archdeaconry.

ATLANTA.

C. K. Nelson, D.D., Bishop.

Pleasant Event at Marietta.

The parishioners of St. James' Church, Marietta, on September 10th presented their rector, the Rev. Edward S. Doan, and also his wife with a purse of several gold coins and other good things. It was the occasion of their fifteenth wedding anniversary. Mr. Doan will conduct a week's mission in his parish, commencing Monday night, October 17th.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

The G. F. S. Holiday House—Wolfe Hall Reopened—Cathedral Notes.

The Holiday House of the G. F. S. closed on September 1st after its fourth successful summer. It is named the "Blue Jay Inn," and is situated at Buffalo Creek. The Sunday services at the quaint little church in the neighborhood have been taken by visiting clergymen who have been entertained at the Holiday House, and only once has the week passed without at least one celebration of the Holy Eucharist.

Wolfe Hall, the diocesan school for girls in Denver, is open once more with a large enrolment of students in the boarding department. Many improvements have been added to the building. Miss Helen C. E. Brent, sister of Bishop Brent, has been appointed associate principal to work with Miss Vere, and there are some splendid new appointments on the faculty.

The Cathedral is at least as advanced as it was at this time last year, in spite of the walls having had to be removed and new foundations provided three times as large as were provided by the architects. A new altar front, carved in white wood by Peter Rendl at Ober-Ammergau, the subject being Gilbert's "Last Supper," will shortly arrive and be affixed to the altar at present used in St. John's Chapter House.

The plans of the new Ascension church at Pueblo have been changed from Gothic to Spanish Mission style, and the building may be hoped to be completed by the new year.

DELAWARE.

Frederick Joseph Kinsman, D.D., Bishop.

Rector Instituted at Milford—Other Diocesan News.

Bishop Kinsman visited Christ Church, Milford, on the Eighteenth Sunday after

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Will Spoil
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Soda Crackers
NO matter how good the ingredients or how careful the baking, once expose soda crackers to the slightest dampness of air and they lose their taste and much of their food value.
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Trinity; instituted the Rev. E. H. J. Andrews as rector of the parish, and confirmed a class. The parish has recently redeemed a long-standing mortgage on the church property of $1,000 and the building is now being repaired and improved.

THE diocesan Woman's Auxiliary met in Holy Trinity, "Old Swedes," Wilmington, on October 1st for a presentation of its United Offering. The Bishop celebrated the Holy Communion, and there was an address.

THE DIOCESAN apportionment is now $2,600, which is an increase of more than one-fourth over last year. The percentage is 68 cents per communicant.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Progress of the Church at Middletown—Work Among Negroes.

THE CHURCH of St. Michael and All Angels, Middletown, is rapidly nearing completion. The congregation expects to worship within it on Thanksgiving Day.

THE Rev. Mr. OXLEY of St. Augustine's, Harrisburg, has visited Williamsport, Altoona, and Carlisle in the interest of the Church's work among the colored people of these places. He has found a nucleus of colored people in all of these places desirous of having services established.

IDAHO.

JAMES B. FUNSTEN, D.D., Miss. Bp.

The Forest Fires—Material Progress of a Year.

THE HEAVY forest fires which have been raging in Idaho during the past summer did an immense amount of damage. Bishop Funsten went to the stricken country during the acute period and, together with his clergy, did all that was possible to alleviate conditions.

SINCE THE last General Convention the following buildings have been secured: Church and rectory at Twin Falls, church and rectory at Idaho Falls, churches at American Falls, Gooding, Jerome, and Wendell. Two cottages have been secured for St. Luke's Hospital, St. Margaret's School has been enlarged, and a rectory erected at Shoshone. The plant at Ross Fork Indian School has been improved. Owing to changes in the government laws the Indian School has had to be overhauled, and a hot-air plant has been installed, at a cost of $2,500, to meet which help is needed by the Bishop. The Children's Cottage connected with St. Luke's Hospital has just been completed. It was the $5,000 gift of a friend of the Bishop's which secured it, a society of young girls earned $500 to help furnish it, and the Bishop had to spend over $1,000 in repairs before it could be ready for use. The hospital still owes a considerable amount of money on the brick and stone wing recently erected. The Rev. H. G. Taylor, who has been doing general missionary work in Northern Idaho for some time past, has accomplished the erection of a small parish building on the Church's lot at Bonner's Ferry and the edifice was used for the first time on September 25th. It is hoped also soon to have a building in Landpoint, where a centrally located site has been secured.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Death of Mrs. E. G. McCollough—Contributions to Missions.

MRS. ELIZABETH GRAHAM MCCOLLOUGH, wife of the late Thomas J. McCollough of Cambridge, Ohio, and daughter of the Rev. J. Graham, a clergyman of the Church of Ireland, died at her home in Ashland on August 9th. She came to this country soon after her marriage in 1859. She leaves two daughters and six sons. She was a devout communicant of Calvary Church, Ashland. Rev. J. H. Gibbons conducted a prayer service at her Ashland home and the interment was in the cemetery at Cambridge, Ohio, where the burial service was read in St. John's Church. She was laid by the side of her devoted husband.

IT APPEARS from the acknowledgments of the General Board of Missions that the Sunday schools of the diocese have just cause for pride in their record as contributors to missions. In 1900 they contributed in the Lenten offering $543.94, which is an increase over any previous year of $66.23.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Action of Rev. W. N. Ackley Sustained—Resignation of Rev. William Morrison—Notes.

JUSTICE GARRETSON in the supreme court in Brooklyn on Friday, September 30th, handed down a decision sustaining the Rev. William N. Ackley, rector of St. Andrew's Church in that borough, in his controversy with the vestrymen over their right to lock him out of the church and prevent him from conducting services while the question of his continued incumbency of the rectorship was under consideration. The court grants the injunction against the vestry for which the rector applied and $10 costs pending the trial of the matter at the trial term.

AFTER A RECTORATE of sixteen years, the Rev. William Morrison has resigned the cure of All Saints' Church, Brooklyn. In a letter to the senior warden, Mr. Morrison named October 31st as the day on which the resignation is to take effect, and thanked the vestry for the support given him. A debt of $52,000 was resting on the church property when he became rector. This has been reduced by the payment of $12,000. In the same period many improvements and betterments have been made. The resignation it is declared was the rector's free act. It was not suggested by any one.

THE CONGREGATION of St. Lydia's Church, Glenmore avenue and Crystal street, Brooklyn, tendered a reception on Thursday evening, September 29th, to the Rev. R. T. Walker and Mrs. Walker, the new rector and his wife. It was very well attended and a hearty welcome was given to Mr. and Mrs. Walker.

ONE OF the oldest members of St. James' Church, Brooklyn, George A. Boyden, died on Wednesday, September 28th, of paralysis. He was born in Kingston, N. Y., March 15, 1828. For many years he was a prominent merchant on Broadway, Manhattan; a veteran of

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the civil war, and an enthusiastic member of the Seventh Regiment, N. G. S. N. Y. He is survived by two sons and four daughters.—Thomas E. Greenland died in Brooklyn on September 28th. He was born in Frome, England, 81 years ago, and for fifty years lived in this borough. The funeral services were held on Saturday afternoon, the Rev. F. W. Norris, rector of St. Matthew's Church, officiating. Mr. Greenland was a member of this parish from its organization.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.
John G. Murray, D.D., Bp. Coadj.

Anniversary of Consecration of the Bishop Coadjutor—Brotherhood News—Rev. G. W. Dame Bereaved.

On the Feast of St. Michael and All Angels, September 29th, being the first anniversary of the consecration of Bishop-Coadjutor Murray, there was a special service of the Holy Communion in the Bishop's chapel adjoining the episcopal residence, at 9:30 A. M., Bishop Paret being the celebrant, assisted by Bishop Murray The chapel was filled with clergy of the city and vicinity, who came to welcome the Bishop and to express their good wishes to the Bishop Coadjutor.

The regular bi-monthly meeting of the Maryland Junior Local Assembly of the Brotherhood of St. Andrew was held in St. Michael and All Angels' parish house on the evening of the Feast of St. Michael and All Angels, September 29th, with a special address by the Rev. Charles Fiske, rector of the parish.

Word has been received of the death of Miss Elizabeth M. Morris in Bad Nauheim, Germany, on September 24th. For many years she had been a member and actively interested in the work of Old St. Paul's Church, being at the time of her death president of the St. Paul's branch of the Woman's Auxiliary, and there are few women who will be more missed from the work of the Church.

Mrs. Lavinia C. Dame, wife of Rev. George W. Dame, D.D., rector of the Church of the Holy Innocents', Baltimore, entered into rest September 28th, the eve of her fifty-fifth birthday, after more than a year's illness. Mrs. Dame was active in Church and charitable work and was president of the Mite Society of Holy Innocents' Church. The funeral was held in the church on September 30th, the services being conducted by Bishop Coadjutor Murray, assisted by the Rev. Dr. William M. Dame and Rev. W. Page Dame of the Memorial Church, Baltimore.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Anniversary of the Boston Church Rescue Mission—General and Personal Notes.

The sixteenth anniversary of the Church Rescue Mission, located in the south end of Boston, was held on the evening of Sunday, October 2d, and many of the friends of this noble charity attended. The work is carried on under the auspices of the Episcopal City Mission, and Samuel Finley Jones is the superintendent, and he is ably assisted in the good work by his wife, who has made herself a close friend of the poor, discouraged, suffering men who seek the care of the Rescue Mission.

The noon-day meetings, always so popular at St. Paul's Church, Boston, were resumed on Monday, October 3d, for the season. This season special emphasis will be laid on the Advent season as well as on the Lenten period, and preachers of prominence will be secured for the weeks anticipating Christmas.

The Lord Bishop of Salisbury, England, paid a visit to Boston on the afternoon of September 30th, and for twenty-four hours he was the guest of Bishop Lawrence at his home in Commonwealth avenue.

The Rev. John W. Suter, rector of the Church of the Epiphany, Winchester, has gone to Arizona and California to be away until November. Mr. Suter's health has not been of the best since his operation in the spring, and this trip is taken in the hope of improvement. During his absence the Rev. W. S. Packer, lately in charge of St. Mary's Church, East Boston, will conduct the services.

The Rev. Daniel D. Addison, rector of All Saints' Church, Brookline, and Mrs. Addison are back home from a prolonged trip abroad after a very pleasant summer.

The Rev. George L. Paine of St. Mary's Church is one of the clergymen especially interested in a federation of the churches which is being effected in Greater Boston and which will be known as the Federation of Churches and Religious Organizations in the City of Boston. One of the council also is the Rev. Dr. Rousmaniere of St. Paul's Church. With these exceptions all the others affiliated with the organization are from the various Protestant denominations.

A tablet to the memory of the Rev. William H. Falkner, rector of St. Paul's Church, Boston, will be unveiled in that edifice on Sunday morning, October 10th. The tablet is of brass mounted on gray Tennessee marble. Its style is late Gothic and it will occupy a place on the right side of the chancel. The present rector, the Rev. Dr. Rousmaniere, will conduct the service.

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MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Holy Innocents', Racine, now a Parish.

THE FINAL step necessary to the admission of Holy Innocents', Racine, as a parish was taken when, on Sunday, September 25th, Bishop Webb instituted the Rev. Charles A. Capwell as rector, he having served as priest in charge for six years. The Church now has more than 150 communicants, and over a hundred families are affiliated with it. Plans, as yet indefinite, are now under consideration looking to the erection of a new church.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Diocesan Sunday School Institute Meets—Funeral of Mrs. John Wright.

THE ANNUAL meeting of the Sunday School Institute of the diocese was held on Wednesday, September 28th, in St. Mary's Church, Merriam Park (Rev. G. H. Ten Broeck, rector). It commenced with a celebration of the Holy Communion by the vice-president, the Rev. C. E. Haupt. Interesting papers on the work of the Sunday school were read by the Rev. Messrs. Douglass, Knickerbacker, and C. H. Evans, Mr. Vankirk; Mesdames H. L. Mills and C. H. Evans and Miss Davies. The concluding session was held in the evening, when addresses were made by the Rev. Messrs. Woodruff and Johnson and the Bishop.

THE FUNERAL of Mrs. John Wright, wife of the rector of St. Paul's Church, St. Paul, was held in her parish church Thursday, morning, September 22d. There was a requiem celebration of the Holy Eucharist conducted by Rev. F. G. Budlong of Christ Church, St. Paul. The burial office was in charge of the Rev. W. C. Pope of the Church of the Good Shepherd, St. Paul. Interment was in the old family burying-ground in New Jersey.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Activities of the Sisters of St. Margaret—Reception to Rev. E. N. Curtis.

THE SISTERS of St. Margaret have reopened the Mission House on State street, adjoining the House of Prayer, Newark. An average of 300 girls attended the sewing school on Saturday afternoons of last year. A graded course is given and a diploma granted when the course is satisfactorily finished. The Sisters also have charge of the parish branch of the Girls' Friendly Society, with about 90 members. On Monday nights classes are instructed in the Holy Bible, literature, history, embroidery, dressmaking, gymnastics, and dancing. Mothers' meetings are held on Thursday afternoons. The average attendance is between fifty and sixty. During the past summer about 350 mothers were given outings at the sea-shore.

THE Rev. EUGENE NEWTON CURTIS, the new rector of St. Thomas' Church, in the Roseville district of Newark, was tendered a reception by the Ladies' Guild and the vestrymen on Thursday evening, September 28th. Mr. Curtis has been curate at Calvary Church, Summit, N. J., and comes in succession to the Rev. Everard P. Miller, who recently resigned to spend some years in foreign travel. About a year ago a large lot of ground was bought in a better location for a much-needed larger church.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.

Diocesan Sunday School Association Annual—Deputies to General Convention.

THE ANNUAL meeting of the diocesan Sunday School Association was held Wednesday and Thursday, September 28th and 29th,

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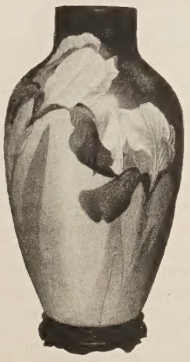

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It was before the day of . . **SAPOLIO** They used to say "Woman's work is never done."

at St. Thomas' Church, Dover. Canon Pascal Harrower of New York was the chief speaker, taking as his subjects "Youth and Worship" and "Christ's Debt to His Mother and the Home." The Rev. Ernest J. Denner of St. Stephen's Church, Lynn, Mass., spoke from an interesting personal experience on "Christmas and Its Observance in the Sunday School." "Teacher Training" was the subject of a paper by Rev. T. W. Harris, Ph.D., of All Saints' Church, Littleton, N. H. The Rev. George R. Hazard spoke on the Branch Sunday School associations as actual and prospective within the diocese as affording opportunities to people in scattered communities.

Dr. George Cooke of Concord and Mr. William McElroy of Manchester have been appointed deputies to the General Convention, in place of those elected who are unable to attend.

NEW JERSEY.

John Scarborough, D.D., LL.D., Bishop.

Burlington Convocation.

The regular meeting, with an especially large attendance, of the Convocation of Burlington was held in Grace Church, Merchantville, on Monday and Tuesday, September 26th and 27th. The Bishop of the diocese, the Bishops of Southern Brazil, the Dean of the convocation, and others of the clergy were present at a missionary service on Monday evening. Addresses were then made by Bishop Scarborough, the dean, the Rev. C. W. Twing of Riverside, and the Rev. R. Bowden Shepherd of Riverton. On Tuesday morning the Bishop celebrated the Holy Eucharist, and the sermon was preached by Bishop Kinsolving. At the afternoon session an essay was read by the Rev. G. Livingston Bishop on "The Missionary Problems in the Parish," and an interesting discussion ensued. It was decided to enlarge the Executive committee of the convocation; and the Rev. Messrs. R. E. Brestell of Camden and James F. Olmsted of Burlington, and Mr. Harry Humphreys of Camden were elected additional members. Much encouraging advance work within the limits of the convocation was reported and the money necessary is in hand, pledged. A new mission at Haddon Heights has just secured a resident missionary.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coad.

Convocation of Norristown—A Correction—Philadelphia News Notes.

The first official act of the Bishop Coadjutor after his return to the diocese was to preside at the fall meeting of the Convocation of Norristown, which was held on September 29th in the Washington Memorial chapel at Valley Forge. The Rev. Robert S. Coles, who is removing from the diocese, resigned as dean of the convocation, and the Rev. W. Herbert Burk, rector of All Saints', Norristown, was nominated by the convocation and appointed by the Bishop to succeed him.

The statement in the Pennsylvania notes in the issue of The Living Church for October 1st, that Bishop Whittaker "will *now* go to Cincinnati," should have read, "will *not* go to Cincinnati."

The nine days of prayer for the American Church, suggested by the Order of the Holy Cross as a preparation for the meeting of the General Convention, were kept by a number of Philadelphia parishes, among them, St, Clement's, St. Mary's, the Transfiguration, and St. Michael's.

St. Michael's Church, Philadelphia (the Rev. William Henry Barnes, priest in charge), kept its patronal festival by an impressive solemn Evensong and procession on the Eve of St. Michael and All Angels Day, with sermon by the Rev. George L. Richardson, followed by a series of mission conferences to be continued throughout the octave by the priest in charge, who is a parochial missioner of wide experience.

The Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity, is president of the Philadelphia County Sunday School Association, whose eighteenth annual convention was recently held.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Fund Raised for Endowment of New Diocese—Rector Instituted at Rochester—Sunday School Institute.

The $30,000 which was to be raised in the northern part of the diocese, to be added to half the endowment funds of the diocese of Pittsburgh for the endowment of a new diocese in that region, has been pledged and request will be made to General Convention for consent to the division.

On September 25th the Bishop of the diocese instituted the Rev. George Woodward Lamb into the rectorship of Trinity Church, Rochester, also preaching the sermon. On the 28th, the Rev. R. S. Radcliffe, Archdeacon of Erie, acting in behalf of Bishop Whitehead, instituted the Rev. Martin Luther Tate into the rectorship of Emmanuel Church, Emporium, the sermon being preached by the Rev. Dr. Jones of St. Paul's Church, Erie. Mr. Tate has lately come from the diocese of Harrisburg.

The Sunday School Institute began its meetings for the season of 1910-11 on Monday evening, September 26th, at St. Peter's parish house, Pittsburgh. It being the annual meeting, the election of officers took place, with the following result: President, the Rev. R. N. Meade; vice-president, Rev. Dr. Prince; treasurer, Mrs. H. P. Allen; secretary, Rev. R. E. Schulz. Doan Hodges of Cambridge Divinity School was present part of the evening and spoke a few words of greeting and encouragement. The Rev. D. L. Ferris gave an illustrated talk on his trip through Palestine.

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By the Rt. Rev. Reginald Heber Weller, D.D., Bishop Coadjutor of Fond du Lac. Being the Hale Memorial Sermon for 1909. *Paper, 10cts.; by mail 12cts.*

Two literary foundations were created by the will of the late Bishop Hale: being for a single annual sermon, and for an occasional course of lectures. The foregoing announcement relates to the Sermon for 1909. Apart from its own intrinsic value, an extended appendix shows the numerical strength of Anglican Religious Orders and compares it with the strength of the Orders suppressed by Henry VIII., thus proving that there are *more Anglican sisters to-day than there were at the time of the Suppression under Henry VIII.*

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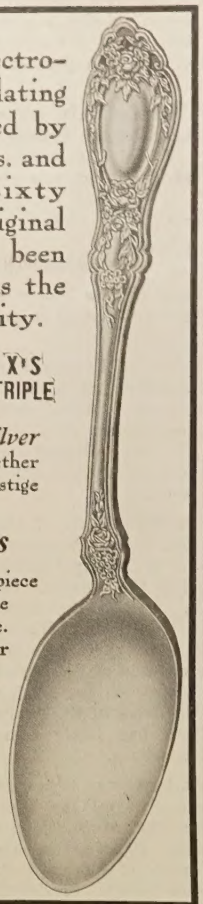

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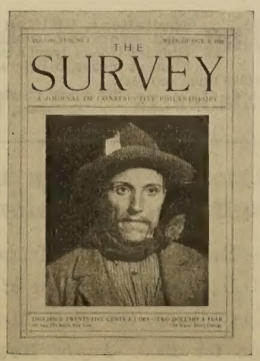

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